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THE LAST OF THE REFUGEES?

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January 30, 1952

FROM COVER TO COVER

THE UNITED CHURCH WITH THE DIVIDED MINISTRY is discussed by John Baxter Howes, professor of rural sociology at the Westminster Theological Seminary, Westminster, Maryland. ..... Page 3

Muriel Lester, recently returned from a tour of Japan, and well known in the field of religious and social work, introduces THE JAPAN NOBODY KNOWS. ..... Page 4

Should the United States send an ambassador to the Vatican? Paul Blanshard, author of "American Freedom and Catholic Power" and "Communism, Democracy, and Catholic Power," thinks that the issue is ONE-SIDED DIPLOMACY. The article is reprinted with the author's and *The Atlantic Monthly's* permission. ..... Page 8

RELATIONS WITH THE VATICAN: WHY NOT? asks Arthur M. Schlesinger, Jr., author and associate professor of history at Harvard University. Mr. Schlesinger is a Unitarian who believes that it is in our national interest to have a diplomatic representative at the Vatican. The article is reprinted with the author's and *The Atlantic Monthly's* permission. ..... Page 10

READERS WRITE

Pessimism

There is a characteristic of thought in many devout and dedicated believers in God which has greatly disturbed me as I have seen the increase in fatalism and pessimism in our day, a day wherein there is such dire need for hope, for pessimism's antithesis . . . optimism.

As I have studied and searched in an effort to find the cause of the pessimism, I have come to believe that deism is the belief by multitudes today and that the inevitable consequence is negativism, hopelessness, as far as man is concerned.

It would be wise to be reminded by Webster what we mean by deism, we find that deism means "belief in a personal God who exerts *no* influence on men or on the world he has created." Here we find that there is sufficient room for belief in a God, in a personal God, also in a creator God, an argument which theists and deists have rapport.

But difference arises when we believe that this personal God is transcendent, when we believe that God exerts *no* influence on men or on the world he has created.

And I believe that many Christians, without being aware of the fact are followers of the dark and gloomy ideology, that of deism. It is my belief because though they believe in the God as revealed by Christ, though he is personal, though he was the creator, he now exerts no influence at all. The inevitable result of such a creator of deism puts him in my mind more in the realm of the impersonal rather than the personal.

At this point, I would like to be clear, I am aware of the dark truths of reality in our world, that man does express his animal nature forgetting his high calling in Christ and that it is very easy to be pessimistic as to the bent of man in our day and in days to come, but the God in whom I believe as inferred from the life of Christ, the Christlike God, the father, to whom we can retire in secret in prayer and who shall reward us openly, gives me confidence that man with the spirit of Christ within, the child of God, need not be pessimistic nor feel that he is trapped in the web of fatalism.

This should give us hope and confidence when we are aware of the fact that we are being used by God in our world, that we can gain contact with Him in prayer . . . that God is imminent in our world. With the above convictions in our God, we can valiantly face any struggle for we are not deterministic puppets of fate but sons and daughters of a God who uses us as instruments in the cause of his kingdom.

The late Peter Marshall has written, "Our creeds set forth our belief that the Lord is with us, near us, in this very place. The Old Book records for us some amazing promises, some startling assurances if we would only believe them."

(Rev.) C. William Martin,
Newaygo, Michigan.

Manners

I am moved to wrote just to say Amen to Miss Conner's letter about the manners — or lack of them — in the consideration shown by smokers to non-smokers. What she has said has needed saying for a long time.

It used to be the thought that all men smoke and that all women do not, and that a gentleman, therefore, should ask permission from a lady if he wishes to smoke in her presence.

But now women are emancipated. Some even claim that more women smoke than men. I have not yet heard of a woman asking a man if he minded if she smoked. And yet there are still a few men, and I am one of them, who not only do not smoke, but who prefer to breathe air which is not polluted with tobacco.

Consideration for others is a Christian virtue. I do not see how a Christian, man or woman, can be so thoughtless or unimaginative, as to give offense to others in order to indulge in a practice which, when the best is said of it, cannot be regarded as otherwise than selfish.

Frank M. Gracey,
Troy, Alabama

Didn't Like Review

Raymond Balcomb's review of Harry Milton Taylor's "Faith Must Be Lived" in the January 2, 1952 issue of Zions Herald is most inadequate.

Bishop G. Bromley Oxnam and Dr. Roy A. Burkhard have praised this book with the greatest enthusiasm. In my judgment Dr. Taylor's book is more helpful, spiritually as well as psychologically, than the Peale, Liebman, Sheen best-sellers in the field.

After a recent pulpit recommendation a number of my congregation purchased and read the book. Everyone who did so was extremely well-satisfied. Among them were an instructor in a school of nursing and a professor in a state teacher's college, both of whom volunteered the information that they were highly pleased with the book.

Dr. Harry Taylor, Methodist theologian turned pastor, has the most remarkable ministry I know anything about. He wrote "Faith Must Be Lived" out of the actual first-hand dealing with the needs of hundreds of his parishioners.

Your reviewer just does not understand that the book is written for lay folk when he condemns Dr. Taylor's closing chapters as "desperately poor." Dr. Taylor has taken some of his Drew professional lectures in theology and made them comprehensible for the average lay person. This is a task for which we ought to be thankful. In fact Dr. Taylor included these chapters in order to get away from a purely psychological approach to those human problems which are fundamentally of a spiritual nature.

(Rev.) Roger J. Squire
Red Bank, N. J.

Cover Photo

The International Refugees Organization, one of the United Nations' specialized agencies, will end its operations on January 31st after a 55-month resettlement program whose annual cost exceeded that of the United Nations and all its other agencies. Some of the refugees from I. R. O. camps in Germany, Austria and Italy are shown boarding an I. R. O. chartered ship at Bremerhaven for the U. S. A.

The United Church With The Divided Ministry

JOHN BAXTER HOWES

1939, THE three branches of Methodism united to orm the largest of Protestant churches. We now have e than nine million members and over forty thousand rches served by more than twenty-two thousand past- Yet today we are known not more for our union for our division into The Methodist Church and the plied Methodist Church. Over forty per cent of the vidual churches are classified as supplied and the pro- ion increases year by year. This process of steadily owing from the church to enlarge the supplied church ears to be a matter for amazement to everybody but Methodists themselves.

n internationally known attorney and author recently d, "Why can't The Methodist Church get organized ke care of its work?" He put his finger on our failure o church is more highly organized than ours but we not organized to "take care of our work!" Anent the icle of our communion, my Lutheran friend asks, en't there men in your church who can figure out e system of licensing so every pastor can do his work?" Episcopal friend says, "In our church we do not assign to fulltime work and then handicap them!"

recently published statement of a returned delegate ie Ecumenical Conference expressed deep concern over lack of understanding and sympathy that was so ap- nt between the various representative groups: the criti- attitudes of England toward America and America ard England on the subjects of "scholarship and tual depth" and "fine points of doctrine," and the ous sidelining of the interests of "the numerically ller groups or the young churches." The writer ex- ned that he was not merely "picking flaws" but was ing "to call attention to the need of closer fellowship ng our people." Exactly those same observations may nade at any annual or even district conference! Here are apparently too close to it to see it. Methodists *ht to be* "one people." "We are badly in need of know- each other better and of understanding one another."

E SEEM TO be on a skid of wrong emphasis. Most of our supply pastors can never become con- nce members because they do not have the required emic training. There should be a bold and Christian ng to include in the fellowship of our ministry those en men who received a mature and adult call too late o back academically and begin again, those who have many years and too little money, and whose children soon be required to show degrees for *their* place in sun. If we "accept" these men for fulltime respon- ity, if our district superintendents report in annual erences that the only hope for the future is "more lies" and deliberately campaign for the same, would not be showing judgment to incorporate them into membership instead of emphasizing their increasing ngth as a separate body?

issatisfaction is rife across the length and breadth of church. Not much has hitherto been said by this anchised forty per cent. They do not need to say anything. They sit still and watch their percentage grow into power.

Another ten per cent puts The Methodist Church in the hands of the supplies regardless of who legislates. We convince ourselves that to keep the legislation in the hands of an increasingly smaller representation guarantees power. But the only actual influence felt or acknowledged by most Methodist churches is that of the pastor. Comparatively few Methodists know or feel the influence of bishops and district superintendents. These leaders unfortunately no longer have the close identification with the people that once prevailed.

THE INFLUENCE in the supplied church is increasingly the pastor himself and a presbyterian leaning which has existed from the beginning of Methodism in America. The second question considered at the Christmas Conference was "whether our church should be that of an Episcopal or Presbyterian church." Our very structure is endangered by this self-inflicted break in our ministry. In disfranchising and discriminating against so large a proportion of our clergy, we disfranchise and penalize a still larger proportion of our churches, who in turn reject the legislators and resent the apportionments.

One of the great dilemmas of The Methodist Church has always been its struggle between its democratic doctrine and its autocratic organization. And yet it is not the form of organization that is at fault but the spirit. We seem so afraid of being big in anything but numbers. We say we do not want to let men "in" of whom we will be "ashamed," when all they lack is a degree.

Most of our supply pastors do not have and cannot get college and seminary degrees. No matter that they are recognized as "more spiritual" than other ministers, no matter that they are by far the most sacrificial of our prophets, no matter that they who have been laymen understand laymen in a way those educated in the ministry from their youth up can never know them, no matter that they can speak the language of the people and are far more communicable to our vast church, no matter anything except the degrees — what we choose to call "education."

Compulsory education and degrees are not wrong *except* when they take unwieldy precedence over individual spiritual growth and Christian brotherhood, *except* when they become the dividing wedge which splits the church (not just the clergy) into two bodies, *except* when they are a discriminatory device for disfranchising not only the ministers but the members of nearly half the churches.

To require our young men to have some formal training is right and good. Men of college age are much too young to be influential community leaders; they need the social, mental, and institutional discipline of the university and the specialized assistance of theological schools. But the man who carries the diploma is surely not more certainly a prophet than the man who carries only the marks of the cross.

The Japan Nobody Knows

MURIEL LESTER

Today, the people of Japan know that tremendous changes are afoot. Having too much of the world situation interpreted for them through the American press, they are eager to hear news from the European viewpoint. Although they are relaxed in their fear of an overpowering police system, many of the people are troubled, nevertheless, at the thought of becoming a colony of the United States, or an American arsenal. In the midst of propaganda flung at them from all directions, they are showing a deep and often surprising zeal in work for peace.

Quite phenomenal, for example, was a peace rally of no fewer than 20,000 people held in Tokyo last September, but scantily reported in dispatches going to the outside world. The rally included non-communist trade unions, a strong new peace-minded group of Buddhists, the Fellowship of Reconciliation, and various women's organizations. These movements have joined to form the National Congress for Peace, which is busily organizing in every prefecture. In Toyko it has held numerous open-air street meetings, and some in parks and temple grounds. For these people the open-air meeting is something new, but they are becoming accustomed to it.

One of the new speakers has been singularly successful. She is the tiny, competent, dynamic Barroness Nonoyima, whose title has been voluntarily renounced, along with all other such distinctions, at the urging of the U.S. She is also assistant secretary of the Fellowship of Reconciliation. All the groups in the National Congress for Peace are adamant against the rearmament of their country. The chairman of the great peace rally was from the Railwaymen's Union, and with him on the platform was a Mr. Sato, a Buddhist monk who was an air fighter during the war. Mr. Sato has written an influential pamphlet deploring the lack of opposition to Japanese militarism by Buddhists in the past.

The Japanese women are showing a remarkable spirit. Many of them tackle the present situation with tremendous courage. There is, for one, Miss Jordai, chairman of the Women's Peace Association, close friend and disciple of Dr. Nitobe of League of Nations fame. Mrs. Gauntlett, president of the W.C.T.U., is going strong at 82. Michi Kawai at 71 is leading her girls with even more joy and vigor than before, and balances up their city life with the farm school she set up out in the country a few years ago. Another wonderful worker is the venerable Mrs. Jo, who set up her home near the favorite place for suicides 50 years ago, hanging out notices suggesting better ways of meeting a crisis and inviting would-be suicides to come in for a talk.

Out of three weeks spent in touring the North, half the time was used in Hokkaido. This island has few dustries, but much timber, lovely fruit, milk and che in abundance, miles of cabbages, onions and sweet po toes. The people are poor and reportedly "unculture but a lot depends on what one means by "culture."

Wherever we went, we were met by a big deputati of sponsors, including women's groups, Y.M. and Y. C.A., church folk, schoolmasters and representatives of t press and city councils. At times there were groups Buddhist priests and laymen, many of them with drun Those of the Nichirin Sect are enthusiastic about t peace message of the Fellowship of Reconciliation; find their priests not only at public meetings, but church services too.

Sometimes I kept wondering how I was allowed speak so frankly. This query came to my mind whe for instance, I looked into the fac of 1,000 school boys. I saw th fathers in China, Manchuria and K rea in 1933 to 1939, militarized, br talized, propagandized, hardly recc nizable as of the same race as t present-day Japanese, who for s years have been free from all mi tarization, free from training hatred, spying and lying.

Kuji is a place "back of beyond It is called the Tibet of Japan. Aft a two-hour run on the train fro Aomori, we had to finish the journ in a strange vehicle obviously us by fish sellers. We reached Ku only after three hours and a half this traveling. It was "off in n where," yet we soon found we ha come to a community redolent wi the grace and creativeness of the spirit of Jesus Chri

A year or so before the war, a Baptist woman, havi persuaded her mission board to buy a few acres of lan settled herself here to attempt a brave task. With t help of two young Japanese she had aided in getting education, and who now worked without salary, she b gan to develop a meaningful work of education in wo ship and religious training. But when the war cam Miss Allen, the founder, ran into trouble.

"We want your school," said a Japanese official. "We you can't have it," Miss Allen replied, with spirit. "Y can't stop us from taking it," insisted the official. "Perha not," said Miss Allen, "but I can burn it down this ve night." This sort of quiet, inflexible opposition seemed impress Japanese officialdom! The school went on, thou under pressure it was finally reduced to a handful of s children. But now disarmament has come, and for t last few years the school has spread joy over the surroun ing countryside. There is a clinic with five full-ti nurses and two doctors. A hundred children in the ki

(Continued on Page 14)

". . .If we would know the peace of Christ, and that gem will outweigh them all, the only way is to live something of the life of Christ, close to God, sensitive to his will, ready to his service, instant to his inner promptings, responsive to his voice, and animated by his love."

* * * *

"Creative Faith,"
by Charles E. Park,
The Beacon Press, Boston.

How Can We Follow Christ In Our Homes?

CHARLES M. McCONNELL

HURCH SCHOOL LESSON FOR FEB. 17th

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KE 10:38-42; JOHN 11:1-5

ceiving Jesus Into The House

There is no record in the scriptures that Jesus ever had home after he left Nazareth. The three years of his blic ministry were spent actually in the fields. He did even have headquarters, much less an office. He vir-lly lived en route. Jesus and his followers had left lilee, and were on their way to Jerusalem when they ne into a village which Luke did not name, but John licated it as Bethany, the village of Mary, and her sister rtha.

The visit of Jesus to the home of Martha and Mary and zarus gives us a glimpse of Jesus in the home. We e not make too much of this and expand it into an swer to the question, How can we follow Christ in our mes? The life and teachings of Jesus furnish us the sic materials for Christian living in the home.

We must also remember that Jesus did not have a home his own. We sometimes wish that he had lived a nor-l home life as husband and parent. This however does t cancel the validity of his teachings about home life, r does it minimize the value of the Christian home.

Before we consider the two incidents recorded in Luke d John which form the basis of our lessons, let us ac-t the fact that the presence of Jesus in any home is the atest factor that gives the home its chief value in our ilization. His presence raises the home from the level pure physical existence and makes it more than an ani-l's den. Jesus in the home lifts all the human relations their highest level, and furnishes humanity a pattern Christian living.

rtha And Mary

The relation of Martha and Mary to one another and Jesus furnishes us with a basis for a comparison of two ds of service — one idealistic and the other practical. ke gave us a clue to these relations in these words: Martha received him into her house, and she had a sis-called Mary, who sat at the Lord's feet and listened his teachings." We gather from these words that rtha was the head of the house, and Mary was some-ng of an adornment when it came to doing the house-rk. Jesus appreciated the hospitality which had been vided by Martha. He prized more highly the one who ened to his teachings and actually adored him. Jesus de it very plain that he preferred the adoration of Mary the practical service of Martha. At the same time Jesus not discount too much the kindly and thoughtful hos-ality of Martha, he merely said, "Mary, has chosen a d portion, which shall not be taken away from her." esus in any home in which he enters deserves both the d of service Martha rendered and the adoration that ry gave him as she sat at his feet and listened to his matchless words. Something needs to be said however about the attitude of Martha to Mary. When Martha went to Jesus and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me," she showed a very un-Christian attitude. There was a touch of jealousy in her rather human question. But we cannot expect perfection in human relations when they grow out of the enforced intimacy of home life. But an ideal relationship with Jesus on the part of both Mary and Martha would have made Martha more appreciative of Jesus and Mary more willing to do her share of home work.

Jesus And Lazarus

To the family circle of Mary and Martha named by Luke in his narrative John added Lazarus their brother. "The sisters sent to him saying, 'Lord, he whom you love is ill." Jesus, when he heard it made this reply, This ill-ness is not unto death. John added that Jesus loved Mar-tha and her sister and Lazarus."

Whatever Jesus did for this family was a labor of love. It was a relationship which was normal and human and enlivened by the presence of Jesus. The whole situation surrounding the home of the three friends of Jesus and himself was natural and normal and gives us a glimpse of what Jesus can do for a home. The heart of the whole matter was in the atmosphere of love and mutual aid which must characterize any home which is open to Jesus and devoted to the highest and best interests of all.

Moving into the present with the lessons learned from the experience of Jesus with Martha, Mary, and Lazarus we ask the question, How Can We Follow Jesus in Our Homes?

It is increasingly difficult to create Christian homes out of the raw material produced in our secular civilization. We have moved from a rural to an urban way of life over large areas of our land and the rural home has given place to a type of urban home which is strange and new to an older generation.

It is still possible to create a Christian home anywhere. The persons in the home must in every case know and practice the teachings of personal and social life which Jesus taught and lived. To the word Christian we must add child, parent, brother, sister, husband, wife, grand-parent. In the complex and intimate relations of family life a pattern of Christian living can be worked out for every person.

There is something to be said for a Christian atmos-phere in the home. Jesus saw the lack of this in the crude complaint of Martha that Mary was not doing her share of the house work. He was trying to tell Martha in his reply to her complaint that love for Jesus was more im-portant than an over tidy house if both could not be had. At any rate he put love before the kind of house keeping which can easily become an obsession.

Love for Jesus Christ and for one another in a home creates the atmosphere in which a Christian way of life is possible to the last detail of living.

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What Shall Be Done With The Fleas?

Last week when the Board of Missions of The Methodist Church was organizing its political crusade to defeat any consideration of the Survey Commission's Report at the forthcoming General Conference, one of the bishops concluded his plea with a story on fleas! He said that in the Southland a good man discovered that his entire house was infested with fleas, and that he crawled under the house and spread gunpowder about the breeding grounds and lighted a match to it. The bishop said that the fleas were immediately burned to death, but that in so doing, the house was burned to the ground. The moral of the story was clear; but its alternative has left us puzzled.

Did the bishop mean that the man should not have got rid of the fleas? We know that the almost unanimous attitude of the leaders of the Board of Missions is that nothing should be done to get rid of anything in the present structure of its own board — but the bishop's story implied that there might possibly be a few fleas about! Certainly the 1948 General Conference of The Methodist Church must have thought there were some fleas in the household of faith when they ordered a $240,000 survey — and we doubt seriously if the delegates are going to allow themselves to be hoodwinked at San Francisco into believing that nothing should be done with the Survey Report.

The tragic thing, at least as we see it, is that none of the boards of the church has yet shown any indication that it has some "fleas." One might think that the itching would make them suspicious! There seemingly was no recognition among the board people that the 1948 General Conference had expressed serious dissatisfaction about the autonomy, overlapping, excessive literature, and even open competition among the several boards of the church. One bright and earnest young secretary told this editor that in his opinion if the church people thought there was something wrong — then they shouldn't.

The people of the local churches do think that something is wrong, and unless the boards of the church begin to realize this, and do something rather quickly, our guess is that the Survey Commission's report will be adopted without amendments by the General Conference.

In The Light Of Truth

After Cardinal Spellman described Protestantism and Judaism as "a new religion opposed to sending an ambassador to the Holy See, and to bus transportation for parochial schools," another interesting definition was added to the whole discussion that all of us find exceedingly interesting. In Rome, following Cardinal Spellman's visit to the Pope, the Vatican issued a statement making it clear that it was not pressuring President Truman to appoint an ambassador to the Pope. "The Holy See," the statement continues, "accepts diplomatic representatives of various nations with pleasure because the contacts maintained by various peoples with the supreme authority of the Catholic Church constitute a tie that above all, makes brothers of men in the light of truth."

Unless the Pope issues a statement changing all of this, we can accept the statement as a quite specific definition of the Vatican's view of the diplomatic relationship. It is clear that all of this talk about the difference between the Vatican State, and the Roman Catholic Church is idle chatter; the ambassador goes to the "supreme authority of the Catholic Church." The second revelation of the statement is that the purpose of such a relationship is to maintain contact "in the light of truth;" and this means exactly what it says — truth is the sole possession of Roman Catholicism and the nations maintaining diplomatic relations with it thus officially say that the Roman Catho-

Church is superior to all religious organizations. 'hese two points are sufficient to answer another t of the Vatican statement which made it clear : the Holy See did not want representatives from nation unless that nation had made such a move ly, "according to the internal conditions of the ntry, and according to procedures establishd by ." Neither of these conditions could possibly be ired by President Truman in making a nomina- of an ambassador to the Pope.

Ve do not know just when Mr. Truman will make next move in the Vatican issue. He has said that will make another nomination now that General rk has withdrawn his name. One newspaper umnist has said that Mr. Truman will appoint a sonal representative again, rather than make an- er nomination. It is sufficient to say that every t churchman must keep his senator and his repre- ative well informed of our complete opposition his entire proposal, and it might be well to send a oon copy of such letters to the White House.

Seventy-Nine Young People

ast week at the conclusion of the meetings of the rd of Missions and Church Extension of The hodist Church, we saw 79 young people commis- ied as missionaries and deaconesses. 64 of these ple sail at once to foreign fields which include Af- , Burma, India, Korea, Latin America, Okinawa, istan, and the Philippines. Some are to be medi- missionaries, others are social workers, others are ors, educators, agriculturalists, and one is to work abor relations. All 79 are graduates of college and duate schools, and all of them will work on just ut the smallest salary advance ever dreamed of!

ooking through the list it was clear that a signifi- number of these people had their training in con- ative schools. Asbury College had trained more hese people than any other other school, and we nd ourselves wondering about this. Does it mean the so-called "liberal" schools are not missionary ded? Does it mean that the trend of missions be basically conservative? The majority of these sionaries came from north of the Mason- Dixon : 47 from the North, 28 from the South, and 4 n foreign countries.

he fact is that Methodism must recruit many more ple for missionary work at home and abroad if it do the work that will represent its share of the Protestant program of missions. The Woman's sion of Christian Service has set a minimum goal of 1,000 for its recruitment responsibility during the coming year.

During the past four years Methodism has spent more than 25 million dollars in its overseas missionary program. About half of this has been through its regular giving, and the rest from "specials" of the church's Advance program. Significant as all of this is, a church of more than 9 million members is most assuredly under a greater obligation than this figure represents.

Our home division reports that the national problem of "ethical integrity" must be met if we are to restore the power and influence of our democratic way of life. Last year in this nation we built one Methodist church or parsonage a day; we are "extending" yet we see an overwhelming defeat of entirely too many of the forces of righteousness.

The real problem, it seems to us, is to re-think our conviction in the role of churchmanship for such an hour as this. Are we doing one small fraction of what can reasonably be expected of us in carrying out the purpose of the church?

What About This Source?

There is hardly a church alive that does not look for leadership and more leadership. There are not enough church school teachers, leaders of men's work, or participants in a host of lay activities, in just about every church this editor has heard about.

Mr. John Harmon, who until recently was director of social and industrial relations for the Home Division of The Methodist Board of Missions, has released a summary of information gained from a list of 3716 persons listed in "Who's Who in Labor." Note some of these findings: 24 per cent of the labor leaders are Roman Catholics, 23 per cent are Protestants, and 31 per cent have no religious affiliation. 10 per cent are Methodists, or one in ten of the 3716 leaders.

Mr. Harmon sent a questionnaire to the 372 Methodists and got back 62 replies. 27 replied that they had held places of leadership in the church; 35 said that they had never held any place of leadership in their churches. His study further revealed that many of these leaders — unused by their churches — were active in many community endeavors and thus are not devoting all of their efforts to the labor union movements.

Why doesn't the church turn to this source of supply? If we are to represent an honest cross-section of the community in which we serve, surely we cannot ignore this vital segment of its life.

One-Sided Diplomacy

PAUL BLANSHARD

THE NATIONAL rumpus over the appointment of General Mark Clark as Ambassador Extraordinary and Plenipotentiary of the United States to the Vatican City has served to remind Americans that the issue of church and state is still one of the hottest issues in American politics. On this issue no one can be neutral. The cleavage revealed by the President's sudden maneuver runs to the very roots of our national life.

On one aspect of the affair the eulogists and the viewers-with-alarm are almost unanimous. It was bad theater. The appointment was badly timed and badly stage-managed. If the President wanted serious consideration for an important innovation in American foreign policy, this was not the way to get it. When you want genuine legislative deliberation on a man and his mission, you do not dump his name unceremoniously into the Senatorial hopper in the last few hours of a Congressional session and then announce that you cannot even make an interim appointment because a necessary enabling statute has to be enacted. The method of the nomination seemed to indicate that it was a political stunt, designed to attract Catholic votes and to appease the Catholic-dominated political machines in our larger cities. Its only virtue is that it will bring the problem of Catholic power out into the open where it belongs.

The tidal wave of opposition from American Protestantism startled even the most callous politicians. The Presidential appointment suddenly revealed a great, underlying mass of anti-Catholic sentiment which had lain dormant for many years. It was not a pleasant revelation for those of us who cherish national unity, but it had its compensations. It was not based on personal bigotry; it had none of the character of the know-nothing movement of the last century, or the Ku Klux campaign against Al Smith. It was a spontaneous and amazingly powerful reaction in defense of the American tradition of the separation of church and state. It was opposition to any move that might entangle America in any church-state alliance. The force of the protest was so overwhelming that I doubt whether *any* ambassador to the Holy See will be confirmed at Washington during this generation.

DURING THE WEEKS since the nomination of General Clark, the simple argument which has appealed most strongly to non-Catholic Americans is that this is gross religious discrimination. Why send an ambassador to the international headquarters of one religion and not to the headquarters of others? If this is not favoritism, why not send an ambassador at the same time to Mecca, to the Archbishop of Canterbury, to the Chief Rabbi of Jerusalem, to the primarily Protestant World Council of Churches? Why single out the Vatican for special prestige?

Behind this fundamental and primary charge of discrimination lies the basic argument that we believe in the separation of church and state. The man on the street does not always know what he means by that phrase — nor does the Supreme Court — but he is sure of one thing. The nation has achieved the separation of church and sta the hard way, and it does not want to go backwa toward medieval clericalism. The American experien of church-state separation has justified itself because it h helped to make America a land of equality for all creed Our people look at the European systems of church-sta mixture with genuine disgust, particularly at the two chi clerical-fascist (and Catholic) states of Spain and Port gal. They are proud of the fact that the United States one of the few great nations in the world where churc and state are cleanly and clearly distinguished, where n church party interferes in politics, and no political offici bosses a religious organization, and no tax dollar goes in religious coffers. This pride and this conviction have b come part of the American definition of religious freedom

THE APPOINTMENT of an ambassador to the Vat can has only a remote connection with this underl ing loyalty to the tradition of church-state separation, b the connection is real. To most Americans the namin of a Vatican ambassador seems to threaten our church state tradition because the Vatican is both a church an state. The very appointment of an ambassador proves th fact. The fiction that we can send an ambassador to th 108-acre Vatican City State without recognizing the Ro man Catholic Church is political eyewash. We do no need an ambassador to a territory the size of a golf cours The Pope is one man, and you cannot split him in tw even to win both the Catholic and Protestant vote. H is head of the Holy Roman Catholic Church and th Vatican State, and the two are facets of the same thing The Vatican's diplomats are priests and its priests a diplomats. It supports itself wherever possible throug out the world from public revenues, and preaches th duty of governments to give it special privilege and po litical advantage. Its supreme head is a sincere and saintl priest, but he has been a professional diplomat all his lif and he has never actually been the fulltime pastor of single church.

The President's schizophrenic philosophy of Pope-spli ting will not work in practice any more than did Roose velt's backhanded device for sending Myron Taylor t Rome as his personal envoy in order to avoid a Congre sional veto. When General Clark kneels, as Myron Taylo did, before the Papal throne, and presents his credential will he be kneeling before the foreign sovereign Pius XI or the Catholic Vicar Pius XII? The sovereign and th vicar are the single, absolute dictator of one of the world great empires, the semi-religious and semi-political em pire of Catholic power which claims jurisdiction ove certain vital aspects of the conduct of 350,000,000 subjects The Pope himself does not make a clear distinction be tween the two facets of his power. Why should we?

It is true that a few non-Catholic nations manage t overlook the anomaly of a democracy recognizing a stat which is a church, and a church which is a state. Bu the diplomatic representatives they send to Rome are no full ambassadors, and their philosophy of church and stat

uite distinct from ours. There are only nineteen na-
s which send full ambassadors to the Holy See, and all
hem are Catholic nations. If General Clark is con-
ned, he will be the only member of his class, the only
ambassador from a non-Catholic power. The two
ling non-Catholic nations of Europe which recognize
Vatican, Great Britain and the Netherlands, do not
ctice the separation of church and state — they grant
lic revenues to religious enterprises, and they do not
in a legation at the Vatican anything opposed to their
litional policy. When our own government sent a
rgé d' affairs to the Papacy from 1848 to 1868, he was
ctly limited to nonreligious relations with a nation
ch does not now exist, the Papal States.

HE CHIEF OFFICIAL defense of the Clark ap-
pointment is that it is necessary and desirable in the
against communism. I believe in collaboration with
Vatican in the struggle against communism if the
ns of collaboration are honorable for both parties, but
particular argument, that an American ambassador
he Holy See is vital in the anti-communist struggle,
kes me as wishful thinking. The Vatican is in no
tion to deny us valuable information because our ac-
lited agents do not wear plumes or white ties. More-
r, the importance of the Vatican as a listening post in
cold war has been grotesquely exaggerated. The Vati-
s intelligence service of diplomats and bishops is wide-
liffused, but it is neither swift nor thorough nor pro-
ional. Many times in Rome in 1950 I saw the Vati-
secretariat neatly scooped by the Rome newspapers
ch printed facts about communist-Catholic relations
ind the Iron Curtain of which the Vatican diplomats
e still ignorant. The elaborately publicized Myron
lor mission to the Vatican was informationally a
e. Its labors could have been more successfully per-
ned by a small group of specialists in the American
bassy to Italy whose reports would not have been
ed in Presidential files. Taylor himself was in Rome
thirteen times in a ten-year term, perhaps 10 per cent
is period of service.

collaborating with the Vatican in the cold war we
demand co-operation on *our* terms, and it is time that
e terms became self-respecting. We have repeatedly
d the Vatican's life in Europe since the end of World
r. II without demanding any real reciprocity. We have
orted to Europe almost every feature of our democracy,
out of deference to the Vatican we have withheld one
s most vital elements, the gospel of the separation of
rch and state. We made no protest against the fact
the land-reform program in Italy exempted the
on's largest landowner, the church. We have kept
it about birth control and allowed uncontrolled
population to cancel out partially the benefits of our
millions. A one-sided recognition of the Vatican
is moment would be used as further evidence of con-
ed and softheaded American approval for such prac-
and principles, for Vatican-supported fascist dictators,
the Vatican network of nine major Catholic political
ies in Europe, for the separatist Catholic trade-union
national, for the world-wide system of segregated pri-
schools. It is true that the Vatican is on our side in
the war against communism, but it is not on our side in the continuing struggle for democracy and cultural freedom — witness the Pope's indignant rejection in October of a mild proposal to establish a plenary world organization for Catholic laymen! — and it continues to support such Catholic anti-democrats as Franco, Salazar, and Peron.

The Vatican appointment raises many new questions about the dual citizenship and the divided loyalty of our 28,000,000 American Catholics, embarrassing questions which Catholic Americans do not like. They are loyal and true Americans, and they do not want to be regarded as subjects of a foreign power. But if the Vatican is fully recognized in American law as a foreign nation, how can they escape the legal and moral implications of that recognition? Whose directive should they obey when a Catholic mandate conflicts with American law? Why, for example, if the Vatican is a foreign political power — which the Vatican would acknowledge by receiving a purely political envoy — should not American Catholic bishops be compelled to register as foreign agents under our Foreign Agents Registration Law? These bishops are appointed abroad by a foreign sovereign without any ratification by an American assembly, and their political allegiance to Rome is clearly expressed.

After ratification, which nation will be considered the *primary* nation of an American Catholic bishop, the Vatican or the United States? The Vatican will reply loftily that there is no conflict between the "religious" zone of Catholic power and the purely "civil" territory of American law, but Americans know differently. They know that there are great areas of American civic life in which the voice of Rome and the voice of democratic America do not agree, and that in most conflicts in the past Rome has won by default because of our conventional taboos against "religious controversy."

THE CLARK MISSION would continue the old taboos. The Pope will refuse to discuss any of the major issues which lie between Catholic authority and American democracy, the issues of education, medicine, marriage, divorce, birth control, and censorship, since he insists that these are matters of "holy faith," outside the scope of American determination.

Can anyone, for example, imagine Mark Clark discussing frankly with Pius XII the most important conflict between the Vatican and American democracy, the Catholic opposition to public schools? The Catholic law on public schools (Canon 1374) is distinctly anti-American. It directs American Catholics to maintain a segregated school system under clerical control in opposition to the public school, and it instructs them on pain of mortal sin not to send their children to public schools without special permission of the Rome-appointed bishop. It should be the first item on the agenda of any ambassador to the Vatican. It will be the last.

Similarly, if our schizophrenic diplomacy could be suddenly transformed into honest and courageous diplomacy, our ambassador would raise promptly the issues of Catholic marriage courts operating on American soil and handing down decrees in contradiction to the decrees of American courts, of Catholic pressure American legislators who

support liberal and honest divorce laws, of Catholic battles against the right of non-Catholics to receive information on contraception, of the Catholic edict (Canon 1399) against reading any literature which directly assails Catholic doctrine, of the organized Catholic pressure upon our press. All these are American issues which lie close to the heart of our democracy. Will an American ambassador to the Vatican dare to raise them?

The very asking of the question can evoke nothing more serious than hearty laughter. Washington is not ready for frank dealing with Catholic power. It visualizes a American ambassador as a courtly and pliant gentlema delivering our prestige and support to an anti-communi Vatican front without demanding any concession to ou democracy in return. We would not dare to propose suc a onesided deal with communist power. We would neve dream of sending an ambassador to any other nation whil conceding that we were precluded from even discussin our basic national interests. Why should we have double standard for Vatican diplomacy?

Relations With The Vatican: Why Not?

ARTHUR M. SCHLESINGER, JR.

IF DIPLOMACY IS the art of dealing with external forces to secure national ends, and if the Vatican is one of the powerful external forces in the world today, then it would seem at first glance entirely sensible for the United States to enter into diplomatic relations with the center of Catholic power. Yet the comparatively recent announcement by President Truman of his intention to regularize such relations through the appointment of an ambassador has raised a storm of protest. To many sober and intelligent observers the dispatch of an ambassador to the Vatican seems an ominous move, fraught with incalculable peril for our national institutions. To this observer, after due study, research, and meditation, the fuss over the appointment continues to seem a spectacular case of much ado about nothing.

What are the advantages of recognition? If we concede the reality of Catholic influence in the world, it would seem wise for us to be able to talk frankly and continuously with the Pope on the most vital and delicate issues of policy. This can be done only through regular diplomatic contact on the highest level. The failure to have such contact has already hampered the conduct of our foreign policy.

To take one urgent example, there is the question of Yugoslavia. The integration of Yugoslavia into the Western defense system is a pressing necessity if we are serious about defending Europe. But one issue above all stands in the way of this integration. That is, of course, the hostility of the Vatican — a hostility bound up inextricably with the case of Archbishop Stepinac. There is solid reason to believe that Tito would be happy to come to some compromise on Stepinac. There is also reason to believe that the Vatican, for whom Tito's Yugoslavia stands as a shield against the possible Soviet invasion of Italy, might be willing to try for a settlement. But so long as we lack top-level representation at the Vatican, we cannot take the initiative to resolve the Stepinac affair.

Another example is the case of Spain. There have been mounting indications that sections of the Catholic Church are increasingly unhappy about Franco. The Pope, for example, will receive Don Juan, the pretender to the Spanish throne; but he declines to negotiate a concordat with the Franco government. Certain Spanish prelates, above all Angel Herrera Odria, Bishop of Malaga, have been openly critical of the regime; the Catholic Action movement has been agitating about the wretched social conditions under Franco; the International Federation of Chri tian (that is, Catholic) Trade Unions has denounced th Spanish dictator. All this suggests that the Vatican doe not regard itself as irrevocably committed to Franco. In deed, where it has had the choice in post-war Europe, i France, Italy, Austria, the Netherlands, the church has con sistently backed the social-Catholic rather than the cleri cal-fascist alternative. In years past there has been a mar gin for maneuver in Spain; and, while recent America gestures to Franco have narrowed this margin shamefully nonetheless the possibility still exists of gaining Vatica support for pressure which might transform the Franc dictatorship in the direction of a constitutional monarchy But our lack of top representation in the Vatican has pre vented us from exploring this possibility.

Of course, to those who suppose Vatican policy to b fixed and monolithic, it will seem idle to talk of bringing U. S. influence to bear on the formation of that policy But this supposition is plainly false. In the fields of poli tics, the church's policy has always been, within limits flexible and pragmatic — which is why the church ha survived so long as an institution.

THERE IS AMPLE evidence of factionalism withi the church on political issues. Some elements favo De Gaulle in France, others the MRP; some want land re form in Italy, others prefer the status quo. *L'Osservatore Romano,* the official Vatican organ, has been far less reck less in its attitude toward the Soviet Union than mos American Catholic journals. As for economic policy *L'Osservatore Romano* recently observed of capitalism that 'it is atheistic in its nature; and it is inherent in its structure that its god should be money" — a proposition not often heard on the lips of members of the American hierarchy. Archbishop Richard J. Cushing's singular belief that Tito is "even more communistic than Stalin and a more diabolical gangster" is not likely to impress European prelates for whom the distinction between the red army and those who would be the first to oppose it remains an important one.

The Vatican is constantly in process of making politica decisions. These decisions influence great masses of people. It is the injunction of elementary good sense that we should do what we can to make sure that these decisions support rather than obstruct our own foreign policy. It is this fact — and not the overrated and tendentious Vatican intelligence service — which makes the Truman de

on, in my judgment, a sensible one — and one which uld have been taken years ago. Great Britain, a far re robustly anti-Catholic nation than our own, has had ission at the Vatican for years. Thirty-seven states rently maintain relations with the Vatican without suf- ng fatal contamination.

VHAT ARE THE disadvantages of the decision? The argument that the Vatican is a spiritual power hence does not qualify for diplomatic representation d not long detain us — especially when it comes from people who in other contexts insist most loudly that Vatican is a temporal power, up to its neck in world tics. Nor need we linger over the argument that dip- atic relations with the Vatican somehow commit us pproval of the Roman Church. It no more commits o Catholicism — to Catholic views of papal infallibility f church-state relations — than diplomatic recognition Stalin commits us to communism, or of Franco to ism. I had hoped that we had by now outgrown the v that the existence of diplomatic relations implies ap- val. Moreover, I see no issue of discrimination; I ld be in favor of establishing diplomatic relations with other spiritual leader who wields as much temporal ver as the Pope.

more serious argument is that the President's action, he words of the National Council of the Churches of ist, has precipitated "the kind of situation which our fathers sought to prevent in the interest of the national fare by constitutional separation of church and state." a student of American history, I find this statement as- shing. I know of no evidence that the principle of the ration of church and state was ever considerd to pre- le the sending of a mission to a foreign potentate who pened also to be a religious leader.

fact, we had a mission to the Vatican from 1848 to . Anyone impressed by the National Council's invo- on of our forefathers should examine the Congres- al debates which led to the termination of that mis- . He will find very little about the principle of separa- . Mr. Williams, who first moved to strike out Rome n the bill for diplomatic appropriations, said explicitly: was on the score of the *political insignificance* (my cs) of the Papal Government that I moved the amend- it." To this were added a general desire for economy . Morrill: "It is a useless expenditure, merely to pro- a place for someone who wants the position.") and a ific objection to a reported papal ban on Scotch Pres- rian worship in Rome. Separation of church and is, indeed, a basic American principle, which I am ly concerned to defend; but its application to the ling of a mission to the Vatican is entirely a latter-day lty. It finds no warrant in the thoughts or actions of forefathers.

he other argument advanced by the National Council Churches is even less impressive. This argument, in nce, is that the President's proposal makes a lot of l people mad, and that therefore the President should disrupt national unity by going ahead with it. This e identical argument which Senator Smith of New y made against the appointment of Philip Jessup to United States delegation to the United Nations; it is the identical argument which thousands of Southerners make every day against the civil rights program. When any President begins to flinch from making wise decisions because they will enrage a section of the population, he might as well resign.

The professed arguments are so feeble that one can hardly believe they are the real arguments. Behind them lurks, I suspect, a feeling that the diplomatic relationship will give the Vatican a new and powerful voice in American foreign policy. This feeling represents the sheerest defeatism about America's role in the great world. It is a hangover of the old feeling that innocent and idealistic Americans will always be outsmarted by foreigners. If our representatives in the Vatican do not go there to assert and advance the national interests and influence of the United States, they have no business to go at all; and we have no business to have a Department of State.

On the contrary, the proposed relationship would give us what we have so long lacked and needed — that is, an opportunity to have direct and continuing influence on Vatican foreign policy. Properly carried out, it will strengthen the purpose and unity of the free world.

"THE TREASURIES OF THE SNOW"

FRANK P. FLETCHER

It was to me a common thing. These feet
All rudely crushed it as of nothing worth.
Unwelcome was its burden on my roofs,
Its oft-recurring barrier in my way.

Snow was to me a common thing — and then
God through His good book spoke, and asked of me:
"Hast thou entered the treasuries of the snow?"
With reverent step I ventured in. I found
Alike a workshop and a temple there.
The glory of the worker suffused all:
Each piece the trade-mark of the craftsman bore.
Who makes these crystal flakes creator is
Of all the boundless universe — and me.

Snow is henceforth a sacramental thing.
Sometimes it bears the name of purity:
Again I look, and beauty holds my eyes:
I know it, gently falling, to be peace:
As charity it spreads fresh whiteness out,
Oblivion to all that mars and stains:
It hems me in with holy mystery:
It bears the imprint of the touch of God.

Ho, wayfarer of the wintertime!
"Hast thou entered the treasuries of the snow?"

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Religion In Egypt

Egypt (EPS):— The following paragraphs of a report made available to *Ecumenical Press Service* show how Christians in Egypt consider the religious situation in that country today.

"Such damage to mission property as has occurred, e.g., at Belbeis, has been largely due to the local mob getting out of hand, and indulging in an orgy of rioting and looting. Though some missionaries have been in danger from outbursts of popular resentment, none has been seriously injured. The situation has varied from place to place, perhaps according to the community relationships which the institutions or individuals had built up in normal times.

"In Cairo and other large centers missionary institutions have not been seriously affected. There have been occasional strikes in schools. A circular from the Ministry of Public Education advised non-Egyptian teachers in government schools to absent themselves for the time being from class-work. This circular was sent also to certain missionary schools.

"The loyalty of the Egyptian staff and their affection for their missionary friends have been a marked feature in almost every area. There are very few reports of Christians on the staff of a missionary institution siding with the attackers.

"Christians of all churches are not unduly impressed by governmental professions of national unity. They are still very conscious of the manifold forms of discrimination to which the Christian minority is subjected. Some would advocate an immediate demand for the redress of their wrongs, while talk of national unity is popular. Others, probably wiser, do not consider this an opportune time to press their demands."

"Man Of Year" Poll

New Haven, Conn., — The late Harry T. Moore, Florida state co-ordinator for the National Association for the Advancement of Colored People, who was killed when an assassin set off a bomb explosion beneath his house on Christmas night, was runner-up to Secretary of State Dean Acheson and General of the Army Dwight D. Eisenhower for the title of "Man of the Year" in a poll conducted by the Political Union, largest undergraduate organization at Yale University.

Mr. Moore's name appeared among the final five, along with Secretary Acheson, General Eisenhower, Prime Minister Winston Churchill and Senator Estes Kefauver. After Messrs. Churchill and Kefauver were eliminated, a furious debate ensued, during which Mr. Moore was vigorously acclaimed for his work as head of the Florida NAACP before his murder.

According to the New Haven *Daily News* General Eisenhower "was hailed as the man whose public service had been felt by the most people. His work as head of SHAPE was termed the most outstanding single accomplishment of the year." Secretary Acheson, cited as the man who formulated General Eisenhower's policies, received the award for "distinguished service to fellow-citizens through outstanding achievements in the field of public affairs."

Adopt Social Measures

Buck Hill Falls — A charter of racial practices was adopted by the Woman's Division of Christian Service of the Methodist Board of Missions in annual session at Buck Hill Falls, Pa., emphasizing opposition to any form of segregation in the organization and its institutions across the country.

The ten-point program called for opening of all "facilities and opportunities offered by our projects" to all people without discrimination because of racial or national background. Where "law prohibits or custom prevents" immediate objectives, workers and local boards were charged with responsibility for creating "a favorable public opinion" for changing laws and customs.

Opposition to peacetime conscription that includes Universal Military Training, and protest of appointment of an American ambassador to the Vatican were expressed in resolutions passed by the Methodist women on recommendation of their Department of Christian Social Relations and Local Church Activities. Mrs. James Oldshue, Chicago, Ill., is chairman of the department with Miss Thelma Stevens, executive secretary.

The representatives of a million and a half Methodist women urged Congress to accept the full apportionment made to it by the Budget Committee of the United Nations for the U. S. participation in the international organization. "This nation is being mobilized with the same propaganda methods used ten years ago in a global war. Fear is gripping the hearts of people over the world — fear that the hope for peace that was born in 1945 will again be dashed," the preface to the Christian social action report stated.

The universal disarmament resolution recognized U. S. readiness to participate in arrangements to bring armaments under international control. The statement opposing UMT expressed belief that "the Selective Service Law will provide the necessary personnel for meeting this emergency and to enact any form of Universal Military Training a

You're Only Young Once

HOOVER RUPERT

Christian Youth Witness

Every now and then I run on to some young person who contributes to my general ego-inflation by speaking about the Cleveland Methodist Youth Conference of four years ago. For the younger of the younger generation, that was a conference of 11,000 youth and their adult leaders who represented something like 6000 Methodist churches. I had a small part to play in setting up the conference and following through with its echo meetings across the country, so four years have hardly dimmed my enthusiasm which the great event fostered.

More recently, 5000 Methodist youth gathered at Purdue University for a convocation. In the intervening months the message of that great conference has filtered down into the lives of countless thousands of us who didn't get to Purdue, but who nevertheless have felt its impact in our lives.

Both of these events have made rich contributions to the life of the youth in Methodism. None will ever know just exactly how many lives were changed because of the stirring messages, the international flavor of fellowship, the friendships formed, the challenges to Christian discipleship received.

Next Sunday, a far more imposing possibility greets Christian youth. Sunday, February 3rd, climaxes National Youth Week, and will feature mass meetings of Christian youth in towns and cities all over the nation. I don't know whether there is one planned for your community, but a call to your pastor would give you the answer. Perhaps there is at least a meeting planned for Sunday afternoon which is near enough to your home that you can attend. Probably few of these meetings will reach more than 100 youth in one place. But think what 10,000 meetings of 100 each would mean in the total youth gathered together to hear and answer the call of Christ! And that's not an impossible goal at all.

So when you gather together with the youth from your town — Baptists, Presbyterians, Evangelical United Brethren, Disciples of Christ, Episcopalians, Methodists and so on — let this be in your mind — you are one in a million. Yes, you are one in a million of Christian lives who join together on this Sunday to witness for the Christian faith. But the strength of that million is symbolized by your strength, for it is made up of a million just like you. If I seem overly enthusiastic, charge it up to a realization of the tremendous potential which is resident in a million young lives. But really my greatest interest is in you and your life as one among a million. What you do with your life by way of dedication and committment determines pretty largely how effective your life will be in Christian living. What is your answer to The Call?

me will be contrary to and destructive basic principles on which this nation ounded."

y joined with the National Council of hes in opposing the Vatican appoint- and urging pursuit of investigation of s against Negroes such as the recent kill- f a National Association for Advance- of Colored People official and his wife orida.

hodist women throughout the nation e asked by local societies to investigate vements of training for law enforce- officers in their communities. They will e urged to visit courts, "especially in that bear directly on discrimination of ity groups."

ecent Senate sub-committee report on al Standards in Government" was com- ed in a letter to its chairman Senator E. Douglas. In other resolutions sup- was urged for the U. N. International ren's Emergency Fund and the technical nce program for underdeveloped coun-

Homemaker's Corner

HARRY A. BURNHAM

Own Little Horn.

re used to be a poem which was popu- r recitations at Christmas celebrations. s called "Mrs. Santa Claus Asserts Her- As I remember it the first few lines

women whose days are made radiant ith praise,
e trumpets are blown in the high and y ways,
stifle your scorn for a woman forlorn
is driven to blowing her own little orn."

very town, and almost every city street omen who must do their own tooting one is to notice them. You women days are made radiant by a daughter's saying, as you are ready for a club meet- My, but you look nice!" or, "Mummy, that dress." Even a critical remark, "That is not a good color for you," or t wear that dress today, it's not suita- shows that someone cares how you is interested in your appearance, in loves you.

at about the women who have no one them how they look; who glance in mirrors from the front, but do not get r view?"

nely woman recently called on a friend was on her way to attend a club meet- She had a new dress and showed it y to her friend. It was a nice dress e friend said so.

in the afternoon the lady with a new passed her friend's windows. She was g slowly, not so animated as she had arlier in the day. The friend stepped door and asked her to come in. She said, "I bet you were the belle of the ball, with that lovely dress."

There was a pause, then the simple remark, "No one mentioned my dress."

It seems a simple thing to do to say "What a pretty dress." If you cannot honestly say that it is always possible to pick out something nice to say to a woman who has no one to blow her horn for her. It will make the difference between sunshine and shadow for a lonely person.

Try looking around you at the next meeting of your group and select those women whom you know are living alone and give them a little "toot." You have no idea how good it will make you feel, and what a ray of happiness it will set sparkling in some lonely person's heart.

ZIONS HERALD 125 YEARS AGO

January 31, 1827

Horrid Transaction. — The Sierra Leone Gazette of September 9th, states that the Captain of a French slave ship recently smuggled the greater part of a cargo of slaves, 250 in number, into Guadaloupe, but observing a French Cutter coming towards the vessel, he threw the remainder, sixty-five, into the sea to avoid a discovery. His vessel sailed before the crime was discovered.

* * * *

Gov. Clinton in his message to the New York legislature, states that there are eight thousand instructors in the common schools in that State. He more than intimates that a large proportion of them are incompetent, and says "the scale of instruction must be elevated; the standard of education must be raised, and a central school on the monitorial plan, ought to be established in each county for the education of teachers, and as examples for other momentous purposes connected with the improvement of the human mind."

* * * *

Revolt in Texas. — The Alexandria (Louisiana) Messenger, of Dec. 22, contains the following paragraph: — "Col. Butler arrived in town two or three days since, and brought the intelligence that the province of Texas had taken up arms to free itself from the Mexican republic. If such a thing is not now in progress, the day is not distant when it will take place. . . ."

The Disciplined Few

ROBERT H. HAMILL

Within recent years Christian people have re-awakened to the fact that they live in a pagan society. Christians are a minority. Their ideals do not prevail, their voice does not rule. They live in a hostile society, among enemies.

Hence the Christian family has inherited the functions of the saving remnant, that minority of disciplined, obedient people upon whom rests the task of saving all that is worthwhile in a failing culture. The Christian family is one place in modern society where the Christian way is practiced, not just talked about. In fact, all this reviving talk about the Christian family carries the danger that we shall become too self-conscious and thereby lose the essential virtue of self-forgetfulness. A few years ago there was a campaign to save the American circus. If the Christian family gets to the point that we have to campaign to save it, it's too late.

In our study group at the Family Life Conference, two convictions sharpened up:

1. First, we recognized that Christian families are part of the problem. True, we are threatened by external pressures. The militarization of society, the fear-inciting civil defense program, housing frustrations, patterns of delinquency, the popularity of alcohol and divorce, the subtle infiltration of secular habits through TV, radio and comics — these are real flesh-and-blood enemies of good family life. Yet we saw that these dangers overwhelm only those families which are already weak for other reasons. In another age, in another culture, those families would succumb to the temptations of that age and that culture.

Our families are to blame. The "troubles of our time" are merely the occasion of their collapse, and peoples' excuse. We succumb to these particular evils because fundamentally we have become too much like our surrounding culture. We are where we are because of what we are. Therefore we must cease to blame other people and outside pressures. The enemy is within us.

2. Second, we were convinced that one healthy cure for our troubles is to develop a lively, outreaching concern for society. This is no time for the Christian family to retreat, to shelter its children from the mean old world, and withdraw to the woods. We are determined not to shield our children from the pain and sorrow and wickedness of the world, but to make them unafraid of all such evils. We shall love our children with all our hearts but not with all our time and energy, for some measure of daily effort must go into civic improvement. Society needs reforming! Our families need the health that comes as a by-product of concern for issues larger than themselves.

This requires disciplines of Christian living. For example, the economic pressure requires that we develop self-discipline to resist the maddening variety of bargains and advertisements that excite our acquisitive desires; also that we accept willingly the public disciplines in the form of controls and taxes, which are designed to stabilize the economy. With positive outgoing concern for society we must understand these matters and achieve these higher objectives.

Evangelism

Annual meeting of the Methodist Church's General Board of Evangelism will be held February 5th-6th-7th at Minneapolis, Minn., it was announced by Bishop Ralph S. Cushman, resident bishop of the St. Paul, Minn., area and president of the board.

The board is composed of 56 lay and clerical members, representing the church's six geographical jurisdictions. Staff members of the board, which has its national offices in Nashville, Tenn., also will attend the meeting.

Dr. Harry Denman, executive secretary, said that business sessions will feature annual reports, special addresses by church leaders, and the planning of general evangelism for 1952-53.

Sponsored by churches of the Minneapolis-St. Paul Area, an evangelistic mass meeting will be held each night at Wesley Methodist Church. The speakers will be Bishop W. Earl Ledden, Syracuse, N. Y., Bishop Arthur J. Moore, Atlanta, Ga., and Bishop Edward W. Kelly, St. Louis, Mo., in that order. Bishop Moore is president of Methodism's Council of Bishops.

Dr. Kelsey To Drew

Madison, N. J., — Dr. George D. Kelsey of Madison will join the theological faculty of Drew University as associate professor of Christian ethics, President Fred G. Halloway of Drew announced. The appointment is effective February 1st.

Dr. Kelsey was professor of religion and philosophy in Morehouse College, Atlanta, Georgia, from 1938 to 1945, and headed the Morehouse School of Religion from 1946 to 1948. He also taught at Gammon Theological Seminary in Atlanta. Last year he was a visiting lecturer in social ethics at Drew.

To accept the post at Drew he is resigning a position as associate director of field administration for the National Council of the Churches of Christ. He joined the staff of the Federal Council of Churches four years ago in the same capacity.

A native of Georgia, he graduated from Morehouse College in 1934 and received the Bachelor of Divinity degree from Andover Newton Theological Seminary at Newton Center, Mass. He was ordained to the ministry at the Providence Baptist Church in Atlanta in 1938. Yale University awarded him a Doctor of Philosophy degree in 1946.

He is a member of the Fellowship of Southern Churchmen and the National Council on Religion in Higher Education. He is the author, with others, of "The Christian Way in Race Relations" and has contributed articles to various religious and academic journals.

The Japan Nobody Knows

(Continued from Page 4)

dergarten are getting a far better training in consideration of others than the youngsters of the occupation army officers — whose pocket money, smokes, drinks and acceptance of other people's services tends to unfit them for their future.

A striking sign of the growing peace mood is the widespread interest in the second annual celebration of the Walser Memorial Peace Fund. Dr. Theodore D. Walser was a missionary who worked for years in Japan, sometimes under great difficulties, but always with warm support from the more world-minded sections of the people. Always he placed a strong emphasis on the contribution which Japan could make to the peace of the world, if the nation could be extricated from an imperialistic and militaristic outlook. When Dr. Walser died two years [illegible] his friends both in Japan and the U[illegible] States united to establish a memorial [illegible] for use in Japan to foster efforts for a [illegible] peaceable world order. Toward the en[illegible] 1951 a fresh momentum was given to [illegible] Walser Memorial by a three-part re[illegible] brance.

A Japanese "Noh Dance" was perfor[illegible] before an audience containing many di[illegible] guished persons. Speeches were also ma[illegible] memory of Dr. Walser. A peace sem[illegible] was set up, this year to study Japanese [illegible] armament proposals in their political, [illegible] nomic, legal, religious and moral imp[illegible] tions. The seminar is, however, entirely [illegible] partisan. And the peace essay contest w[illegible] was successful last year is open again, [illegible] prizes for the best work. This year the [illegible] tries are acceptable solely in the Japa[illegible] language, for the use of English was fo[illegible] last year to handicap some of the ablest [illegible] testants.

No one can come from an experience [illegible] mine, meeting countless Japanese people [illegible] all walks of life, without feeling that they [illegible] really determined to seek a more democ[illegible] and peaceful share in the world's progr[illegible] Some of them fall for various forms of su[illegible] ficial propaganda, and for all of them t[illegible] are enormous difficulties ahead. But if [illegible] Japanese I have come to know and res[illegible] are able to have their way, they will n[illegible] again be misled into becoming a danger [illegible] the rest of humanity. They want, today [illegible] be in the forefront of the nations striving [illegible] a warless world.

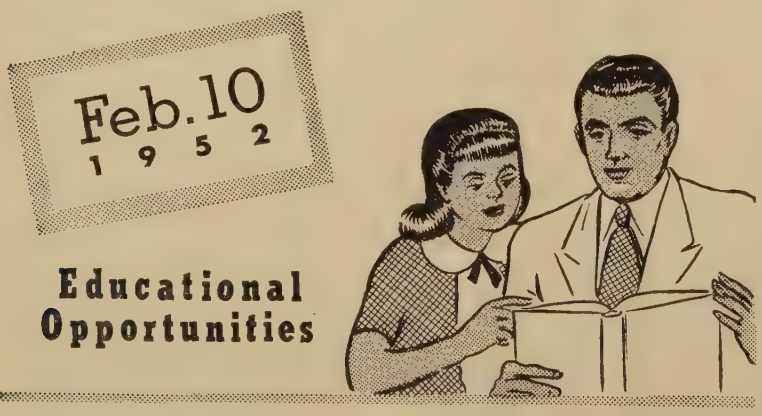
Rally Day — 1952

Nashville, Tenn. — In keeping with [illegible] celebration this year of the publication of [illegible] Revised Standard Version of the Bible, [illegible] 1952 Church School Rally Day program [illegible] entitled the "Word of God," it has been [illegible] nounced by the Rev. Walter Towner, di[illegible] tor of the department of general chu[illegible] school work, General Board of Education.

Church School Rally Day is observed [illegible] Methodist church schools one Sunday in e[illegible] year for the purpose of informing and ch[illegible] lenging the people of the community w[illegible] regard to the church's program of Christ[illegible] education, and of receiving an offering [illegible] the work of the annual conference board [illegible] education.

This year's program has been adap[illegible] from a program prepared by the Division [illegible] Christian Education of the National Cou[illegible] of Churches.

The Revised Standard Version of the H[illegible] Bible has been in process of preparation [illegible] fifteen years. The work of thirty-two B[illegible] scholars, the version was authorized for th[illegible] reasons: (1) To set forth God's message [illegible] language that is direct, meaningful and [illegible] tural to people today; (2) to make use [illegible] recently discovered manuscripts and other [illegible] formation that throws new light on [illegible]



RACE RELATIONS SUNDAY

BOARD of EDUCATION the METHODIST CHURCH
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l Biblical writings; (3) to recapture auty and dignity of the King James n, which have been lost in more recent s.

program will soon be ready for dis- on. It may be ordered from the dist Publishing House that serves your y. Prices, 15 cents for single copy; ts per dozen; $6.00 per hundred.

ld Service Increase

ng to the Methodist World Service pro- for June through December, 1951, l $7,260.54 more than the receipts for ar seven-month period a year ago, ac- g to figures released early in January Thomas B. Lugg of Chicago, treasur- he General Commission on World Ser- d Finance.

ipts for the seven-month period in amounted to $3,453,754.83 as over $3,446,494.29 from June through De- in 1950. This represents a slight in- of only 0.21 per cent. Dr. Lugg, how- n his report points out that inflation creased the purchasing power of the by seven per cent in the past year, so e money given to date this fiscal year ctually purchase $238,000.00 less in than it would a year ago. Receipts cember, 1951, alone rose to $648,521.12 increase of $72,444.35 over the Decem- 50, figures.

ance for Christ and His Church re- for December, 1951, were $214,899.04, g total Advance receipts from June 8, through Dec. 31st, 1951, to $10,598,- 1951 Week of Dedication gifts l $886,691.94 by the end of December. relief sent to the central treasury h Dec. 31st amounted to $193,749.36, e Fellowship of Suffering for the past months received $343,934.37.

paign Against Survey

ges that the reorganization of the and agencies of The Methodist , as proposed by a Survey Commis- the General Conference of the de- tion which meets next April would out" the Board of Missions and Extension, would concentrate too ower in the hands of too few people, uld in the end cost the church more less efficient, were made January the annual meeting of the board at Hill Falls. The board referred to its tive Committee authority to make a nt concerning its opposition to many major provisions and to "appraise the es to the conference of the dangers in posed legislation." The Survey Com- , during three years, spent $250,000 e the study.

p J. Ralph Magee, of Chicago, who airman of the commission of 26 per- ho made the recommendations after a professional study by a firm of organizational experts, presented to the annual meeting the results of the study and considerations. The proposed changes would break the present Board of Missions and Church Extension into three separate boards, and some of their promotional and public relations to still other agencies. At the same time it would set up a co-ordinating council with powers to oversee and direct the work of the new agencies, and give to the Commission on World Service and Finance budget-controlling policies which they hitherto have not had.

Frank E. Baker, a Philadelphia layman, and vice-president of the board's Division of Home Missions and Church Extension, said that his study of the recommendations indicated an increase of added costs in the administration of the work of the board through this plan, and might well decrease the effectiveness of the whole missionary cause. He and other speakers were especially outspoken against the centralization of power in the hands of these two small groups, and the taking of earlier powers from the present boards. He said that the present organization has effectively served the missionary interests of the church and that "if it is torn apart now the people of the world will suffer in time of an emergency in which there will be a call for missionary help."

Others who spoke against the proposed changes in the church's structure were Bishop G. Bromley Oxnam of New York, president of the board's foreign division; Charles V. Adams, of Montoursville, Pa., vice-president of the foreign division; Mrs. Charles W. Mead of Omaha, Neb.; and Miss Henrietta Gibson, of New York, treasurer of the Woman's Division of Christian Service. The motion to inform all delegates to the forthcoming General Conference of the board's view of the commission's recommendations was made by Dr. Fred B. Newell, of New York, and was passed unanimously by the more than 300 voting delegates present.

If Your Parishioner Has Heart Disease

The diagnosis of a heart condition usually brings a mental and emotional shock to a patient. Often, for the first time he considers the possibility of an untimely end of living. Life, instead of being a highway stretching ahead smoothly into the future becomes a hard, uncertain road which at any turn may suddenly end. Fear and anxiety may dominate him at precisely the time when his physician is urging calm detachment and a relaxed unworried frame of mind.

At such a time spiritual guidance may play an important part in the therapy of the patient. For such spiritual guidance he, as well as his physician, may turn to the clergy for help. What should the clergyman stress about heart disease to those who call upon him in this situation?

The following facts are considered important:

1. A diagnosis of heart disease is not a death sentence and as a rule patients with heart disease do not die suddenly.

2. The heart is a very tough organ, composed chiefly of muscle. It has enormous powers of regeneration.

3. In most cases of heart disease, while a complete "cure" may not be achieved, a satisfactory routine of living can be reestablished.

4. Heart disease is an emotional as well as a physical problem. The mind and body react upon each other, influence each other, and help or harm each other. Courage, patience, optimism, and faith help a great deal. "Now abideth faith, hope and love." These three form the basis for successful living with heart disease.

5. "Taking care of one's self" does not mean retiring into invalidism. In only severe, advanced cases is it advisable to avoid effort of all kind and remain in bed. There is too much fear of stairs and the use of the arms in the ordinary activity of the person with heart trouble. Such exercise is as a rule beneficial rather than harmful unless there is a very serious degree of heart failure. The doctor can best advise how much exercise is desirable.

6. Work and physical exercise of themselves do not damage the heart. The rate at which you work is more important than how much work you do. *How* you live may help determine how long you live. In any case, joyous living is more important than endless living. Add life to years rather than simply years to life.

7. Parishioners living in Massachusetts may ask the Massachusetts Heart Association, 650 Beacon St., Boston, for free informative literature. Those living outside Massachusetts should write to the American Heart Association, 1775 Broadway, New York City.

8. No hospital patient on the "Danger List" should be frightened by unnecessary references to his precarious state.

9. When counseling one member of a family, we need always to consider his relation to the entire family.

10. It is of prime importance for the patient to consult his physician for detailed instructions. Otherwise he is likely to follow fancies rather than facts and old wives' tales rather than sound advice.

THE CLERGY-PHYSICIAN COMMITTEE
MASSACHUSETTS HEART ASSOCIATION.

Miscellaneous Advertisements

POSITION WANTED: Successful minister of music wishes location New England or East. Westminster plan graded choirs. References present employers. Degree. Write ZIONS HERALD, Box 14.

Conditions In Yugoslavia

Geneva (RNS) — The Tito government is "opening its doors to the West and welcoming suggestions," according to two leading representatives of the World Council of Churches who returned from a week-long visit to Yugoslavia.

They are Dr. W. A. Visser 't Hooft, general secretary of the World Council, and Dr. Robert Tobias, of Lyons, Kans., assistant director of the Council's Department of Inter-Church Aid. The two went to Yugoslavia at the joint invitation of the Serbian Orthodox Church and the Evangelical Church there.

One of the most encouraging developments in Yugoslavia, the churchmen said, has been the growth of co-operation between the Orthodox and Protestant churches. They said the two groups joined in daily meetings at Novi Sad during the recent Week of Prayer sponsored annually by the World's Evangelical Alliance.

The World Council officials also reported that Reformed Bishop Sandor Agoston of Feketich had been elected president of a new organization formed to promote co-operation between Protestant bodies in Yugoslavia.

The churchmen said they had several talks in Belgrade with religious leaders, including Patriarch Vikentije Prodanov, head of the Serbian Orthodox Church. The Patriarch assured them of his "strong interest" in promoting closer relations with churches abroad, and conveyed his gratitude to World Council member Churches for their sympathetic interest in his church.

Dr. Visser 't Hooft said Yugoslav church leaders were agreed that there had been a "considerable improvement" in the conditions of church life. "This improvement," he said, "was believed due partly to the improvement of economic life, and partly to the attitude of the Yugoslav Federal Government evidenced by the granting of pensions for Orthodox priests and of greater facilities for church leaders to visit other countries."

Excommunicated In Paris

Paris (RNS) — Roman Catholic archdiocesan authorities have announced the excommunication of Abbe Jean Massin, a priest, and 40 members of the Saint-Severin parish who recently left the Catholic Church as "heretics and schismatics."

The priest and his associates belong to a group called the Community of Christian Hope. They describe themselves as "men and women united to think and live a Christianity which is according to the gospels and which corresponds to the needs and values of the present age."

Formed as a result of spiritual "research work" done by members of the Saint-Severin parish, the community issued a statement giving its reasons for leaving the Catholic Church.

"We reject the imposition of a third party as mediator upon the couple formed by God and His creatures," the statement said. "We reject any church whatsoever claiming to be exclusive dispenser of communications from God to man, and to define and censor man's progress towards God. It is for this reason that we reject the 'infallible' authority of any teaching church whatsoever."

Abbe Massin had been chaplain of the Le Grand high school here since 1946. He has published several volumes of highly intellectual poems.

Gets $320,000 Gift

The First Methodist Church of Colorado Springs is the recipient of what is thought to be the largest contribution ever made to a Methodist church in Colorado.

A gift of $320,000 from the estate of the late Melville B. Clotworthy of Colorado Springs was presented to the board of the church, December 17th, by the widow of the philanthropist. It is to be used for the building of a new sanctuary, in accordance with the wish expressed by Mr. Clotworthy before his death in 1946.

Commenting that the gift was almost unparalleled in the history of The Methodist Church in Colorado, the pastor, the Rev. Ben F. Lehmberg, stated that "the members of the First Methodist Church join in a prayer of thanksgiving for this magnanimous expression of love for his church and community by Mr. Clotworthy." He thanked Mrs. Clotworthy for her "und interest in the future of First Meth Church."

No definite plans for the start of const tion have yet been made. They will dep on the lifting of building restrictions and lowering of costs.

BADGE OF MERIT

Our higher rate for annuity (pension) suffers by inflation. The New England Conference must not relax, but do more.

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Recovery Of Korean Church

Despite the ravages of war and the movements of populations due to destruc and fear, ten per cent of the Meth churches in Korea are today self-suppor and do not require missionary funds for regular work, it was reported by ecutive Secretary Eugene L. Smith to Board of Missions of The Methodist Chu in annual session at Buck Hill Falls, Pa. information has just been received by Smith from the new bishop of the Ko Methodist Church, Dr. Hyungki J. Lew Pusan.

Of 379 churches recognized and assig pastors by the recent session of the Gen Conference of Korean Methodism, 37 again self-supporting and a large numbe others approach that standard, Bishop reported. This number will be doubled a short time, says Bishop Lew, and bar further military and political disorders so of the 38th parallel, a majority of churches will be financially independent the end of 1952. The bishop added, Mission Board's help should then be used the extension of the church's influence new and unoccupied areas of Korea's life

Commenting on what is considered a markable phenomenon of church rehabil tion, veteran Korea missionary, the Rev. W liam E. Shaw, says that "the most signific advance is where one might least expect namely on the Kanghung district, away along the east coast and close to the 3 parallel. On that district, 37 churches circuits are now self-supporting and some them are in altogether new locations."

Of further interest is Dr. Shaw's statem that "35 of our Methodist pastors are back their posts in the Seoul area, both north a south of the Han River." The city of Seo now has a population of 700,000, includi an impressive proportion of Christians, setting themselves up to work out their li lihood again in the nation's capital, Smith reports.

District Missionary Charles D. Stokes ports of again itinerating on his prewar cuits east and north of Seoul, and of fin three fine country churches completed in midst of war, as well as two small chap going up in villages where there had bee churches before. "One congregation wh church was burned was bravely holding vices in the cold and barren parsonage: in another town a new building was bei

on the site of the destroyed church
id both financial and manual from an
can chaplain and friendly GIs. At
ha across the 38th parallel, a bell
standing bravely amidst the debris of
had been the Methodist church symbo-
he resolute and courageous spirit of
orean church even in these fearsome

op Arthur J. Moore, of Atlanta, recent-
rned from Korea, also told the meet-
at the Korean Methodist Church has
y doubled its baptized membership
the turbulent decade since 1941. At
ethodist headquarters in Pusan Bishop
had received the following statistics
church in Korea: annual conferences,
ricts, 28; churches 500; preachers 381;
women 117; estimated church mem-
, 100,000. These figures are based
n known churches and communities
of the 38th parallel. What the facts
ncerning the former strong churches
hristian institutions north of the battle
o one yet fully knows, but that South
is fast accepting Christian ways of life
ought seems obvious, said the bishop.
op Moore reported that he had assisted
Lew in the ordination of 23 young
dist ministers at the final session of
s General Conference in December.

Million Youth

AGO — Enrollment of a million young
to promote Christian faith and action
e sought during Youth Week, Jan.
Feb. 3rd. The drive will be directed
United Christian Youth Movement, an
of the National Council of Churches,
the title of "A Call to United Chris-
outh Action." In addition to volun-
for service in their own communities,
f the young people enrolled will be
to donate one dollar for state, national
ternational Christian youth work.
th Week will be climaxed on Feb. 3rd
worship services at which the volun-
nrolled will pledge participation in at
ne of three phases of activity during
ar. These activities include: An evan-
mission of a week, date to be set by
lunteers, to reach non-church members
the community's youth. A week-end
amp project to be determined by the
involved after a survey of the com-
y's most urgent social welfare needs. A
of world responsibilities ending in a
y rally dramatizing the drawing up of
ter of Christian world order.
th Week committees in many com-
es have begun surveying the field for
amp projects. They have tentatively
d such activities as repainting and re-
ing church buildings, turning a lit-
lot into a playground, creating a park
groes in towns that afford no such rec-
al facilities, planting a garden for an
ople's home and cleaning up alleys.

Don Shriver, 23-year-old national chairman of the U.C.Y.M., said that the idea back of the $1 donation from the volunteers is that "Our money goes where we can't go." The funds collected, he said, will be used for a national radio program for and by Christian youth, ministry to youth in the armed services, the fostering of national programs overseas of Christian youth work, and the interchange of ideas at world youth conferences.

At the worship services on Feb. 3rd those answering the call to action will read the following "Covenant with God" written by young people:

"Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship.

"For us there is no alternative but to serve God in every moment of our lives; to treat all men as brothers; to work toward the day when suffering and strife will be replaced with co-operation and love, and when peace shall abide in place of war.

"We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the church of Christ and its mission in the world."

World-wide Christian Fellowship
at the "Grass Roots"

At the "grass roots" . . . at the home level of individual living in family devotions and in personal meditations . . . millions of people around the world are experiencing the joys of daily fellowship with Christians of other lands, other creeds, other races, by sharing the same devotions in The Upper Room. Here is a concrete example of Christian unity unparalleled in the history of Protestantism.

The Upper Room is written to express the keenest insights of Christians of all parts of the world, without sectarian slant or theological argument. Here is neither debate nor propaganda. The Upper Room suggests helpful Bible readings, presents a scripture verse and a brief meditation, followed by a prayer and a thought for the day. Here is inspiration, comfort, spiritual growth, and world Christian fellowship.

The March-April number, covering the Lenten and Easter season, is now being distributed. Scripture, meditations, prayers, and thoughts for the day are appropriately chosen for this sacred period. Join now with families in mansions and cottages the world around, join with the great and the humble who each day find inspiration and help through sharing at least a few minutes of devotoin.

For distribution to groups or churches the cost is only 5 cents per copy when ten or more are sent to one address. Individual yearly subscriptions (six bimonthly issues) are 50 cents.

THE UPPER ROOM

1908 Grand Avenue **Nashville 4, Tenn.**

Special pocket edition for service men and youth, exactly the same as the regular edition except in size. Fits pocket or purse, handy to carry. If this edition is desired, simply specify pocket edition. Same price as regular edition.

PERSONS

Upon seeing a large thermometer in front of the Sunapee, N. H., Methodist church, revealing the progress of the local pension fund quota, Mrs. Niel A. Weather, a summer resident of Sunapee, donated a gift of $500 for the fund last Christmas Eve. Similar success in the pension fund drive was reported by First Church, Methuen, Mass., from a magazine subscription project. The Nashua, N. H. Methodist Church is nearing its quota of $3413. Keene is working on its last $2200, and Milford on its remaining $1,000. The deadline for the New Hampshire Conference pension funds is May 28th.

The Main Street Methodist Church of Nashua, N. H., has received many outstanding gifts. Among these are $3,000 given anonymously and used to reduce a mortgage on the parsonage; a baptismal font given by the Mizpah class; twenty-five new Methodist hymnals given by a friend in memory of the Rev. T. E. Cramer, and a television set for the parsonage given by Mr. and Mrs. Murray Aldous. The Rev. J. Norman Barrett is pastor.

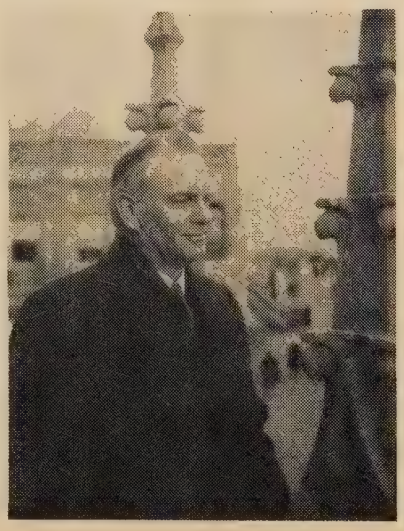
Consecrate New Parsonage

A series of "open house" receptions were held in early January by the superintendent of the New Bedford District, The Rev. G. Albin Dahlquist and Mrs. Dahlquist, in the new district parsonage located at 90 Bourne Street, Middleboro, Mass. More than 200 laymen representing 40 churches of the district visited the new home and were received by the parsonage committee of the District Woman's Society of Christian Service. Mrs. Dahlquist was assisted in serving by the wives of the district trustees.

The series culminated in a service of consecration on the afternoon of January 8th. In the presence of the ministers and wives of the district, Bishop John Wesley Lord led the litany and gave the prayer of consecration. Others participating were former district superintendents: the Rev. William I. Ward of Sandwich, the Rev. Robert L. Roberts of Taunton and the Rev. William H. Bath of Middleboro. The service was held before the open hearth during which Mr. Dahlquist kindled the fire symbolic of God's love and truth as the center of a Christian home.

The new parsonage is a seven-room home, built especially for the needs of a district pastor. It contains an office-study connected by a breeze-way to the adjoining garage. Located in the center of the district geographically, it is accessible to all. At a cost of $20,000, the parsonage was constructed by local workmen under the supervision of Mr. Dahlquist and the following district trustees: C. Trafton Mendall (pres.), Middleboro; Joseph Thornton (secty), Brayton church, Fall River; Joseph K. Rainey (treas.), St. Paul's, New Bedford; H. Judson Robinson, Dighton; Arthur Estes, Jr., Plymouth Memorial; Joseph L. Presbrey, Union Church, Fall River; Leland Bullard, North Dighton; Ernest M. Lovell, East Bridgewater; and Harry Pollard, Marstons Mills.

Looking Toward Cape Cod



Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, while in Atlantic City attending the semi-annual meeting of the Council of Bishops, was caught looking from the Hotel Dennis balcony longingly toward Cape Cod. There was a slight haze so he could not quite see it, but he was sure it was there.

Crusade Scholar A Delegate

The Rev. A. J. Shaw who was a crusade scholar in Syracuse University in 1948-1949 is one of the delegates to the General Conference of 1952. Mr. Shaw has also been selected to represent the Indian Church at the Strategy Conference due to be held in Colorado Springs March 24th. He is scheduled to sail from Bombay by M. V. Neputunia on February 10th and is due to arrive in New York on March 7th. From the date of arrival to March 20th, Mr. Shaw will be available for speaking engagements in churhes, etc.

Mr. Shaw is a ministerial delegate from Lucknow Conference of The Methodist Church in Southern Asia. He is principal of the Centennial Higher Secondary School, Lucknow, and is also editor of the *Indian Witness* which is the official organ of the M.C.S.A., and is a leading church weekly in India. For two years he also served as assistant pastor of the English Methodist Church at Lucknow. In addition to his regular duties, he is secretary of the Lucknow Conference, president of the Lucknow Christian Council which is an interdenomina al organisation, and president of the I now branch of the National Missionar ciety. For sixteen years he was a prof in Lucknow Christian College.

Mr. Shaw is a third generation Meth minister, his grand father, his father an together have given over 100 years' servi the Methodist Church in India. Mr. Sh address from 8th to 20th March wil care of the Rev. Arthur Hopkinson, 63 trom Avenue, Syracuse, N. Y.

The following is the list of guest prea scheduled to speak at the Morgan Mem broadcast over Boston Station WVOM (1 at 8:10 a.m. for the first half of Febr 1952.

Feb. 1 — The Rev. William R. Kers Rock Hill Baptist Church, Jamaica Pl

Feb. 4 — Dr. Wesley G. Huber, New land Evangelistic Association.

Feb. 5 — The Rev. Cuthbert Fowler, St. drew's Episcopal Church, Belmont.

Feb. 6 — The Rev. W. Martin Gil Union Baptist Church, Cambridge.

Feb. 7 — The Rev. Silas W. Anthony, Congregational Church, Brighton.

Feb. 8 — Dr. Otis R. Fischer, Fist Meth Church, Boston.

Feb. 11 — Mr. Edward R. Broad, N Eastern Secretary American Leprosy sions.

Feb. 12 — The Rev. David Leroy Fergu St. Cyprian's Episcopal Church, Roxbu

Feb. 13 — The Rev. John E. Barclay, gan Memorial Church of All Nations, ton.

Feb. 14 — The Rev. Herbert H. Bair, Pa Park Congregational Church, Belmo

Feb. 15 — The Rev. Henry Beukelman, burn Methodist Church.

Dr. Allen E. Claxton, pastor of Broad Temple Methodist Church in New Y City, conducted a four day spiritual life treat for 200 clergymen of the Memphis C ference at Jackson, Tennessee, January to 16th. The chairman of the conference treat committee was Dr. Wayne A. La pastor of the Union Methodist Church Memphis.

Dr. Lewis B. Carpenter, president of tional College in Kansas City, Mo., was cently appointed a member of the Ka City Commission on Human Relations Mayor William E. Kemp of Kansas City, The purpose of the commission is to re nize and analyze racial tensions that arise in the Kansas City area and sug reasonable solutions. The 15 members the commission represent a cross section the religious lay leaders and welfare youth program leaders in the city, in ad tion to persons prominent in the Ne Mexican, Italian and Jewish communities

eaders. Dr. Carpenter is also serving study committee of the Metropolitan A. program in Kansas City which is ly engaged in a two-year study to de- e recommendations for future expan- nd development of the program. The al College president is also a member board of governors of the Kansas useum.

e Whipple Spear

Alice Whipple Spear, widow of the rancis H. Spear, died at her home in ood, Rhode Island on January 12th. as the daughter of Charles W. and la Waite Whipple of Coventry, R. I. rly religious life was nurtured by her and the Washington Methodist Church entry, with which she united. She d Mr. Spear in April 1892, immediate- r he was received on trial in the New d Southern Conference. His minis- s aggressive. He led in the erection present Methodist church building in ocket. After his retirement, because health, he organized Asbury Church, ck, R. I., and again directed the erec- a church building.

pletely devoted to the challenges of a ion of pastorates, her major contribu- as by indirection. She "upheld the of her husband in his work. Since ath in 1934 she has continued an ac- lationship to Asbury Church.

leaves three sons: Waldo W., head science department of West Side High Newark N. J.; Dr. Carleton S., who s a similar position in the high school v Rochelle; and Francis W., of Edge- who is in business and is the chairman board of education of Asbury Church ices were conducted on January 14th hington Funeral Home in Edgewood minister, the Rev. P. M. Spurrier and rl D. Story. Interment was in the ester Cemetery, Coventry.

Monday evening, January 14th, George the son of the Rev. and Mrs. George lon of Worcester, Mass., was granted al preacher's license at Wesley Metho- urch in Worcester. The next day, on ng to Wilbraham Academy, he was with an acute attack of appendicitis as rushed to New England Deaconess al in Boston, where he was operated mmediately. Mr. Fallon was recently ged from the hospital.

op John Wesley Lord, resident in the Area of The Methodist Church, an- s the appointment of the Rev. Gordon pen to Highland Union Church, Mass., effective February 15th. Mr. is now in the fifth year of his pastor- Orange and South Athol, Mass. In his new charge, he will succeed the Rev. Edgar F. Redfern, who was recently appointed to Chicopee Falls, Mass. Mr. and Mrs. Capen and their three children will occupy the Highland Union parsonage at 89 Grove St., Lowell.

The Rev. John J. R. Held will speak on "Religion Applied to Daily Life" at the Young Adult Rally in the Covenant Methodist Church, Worcester, Mass., from 6:30 to 9:30, February 17th.

The regular meeting of the Deaconess Aid Society will be held on Tuesday, February 5th, at 2:00 p.m., in the parlor of the Copley Methodist Church, Boston. Devotions will be in charge of the Rev. Prescott E. Grout, minister of Linden Methodist Church, Malden, Mass., and the coffee hour will be from 12:30 to 1:30. The hostesses will be Mrs. Prescott E. Grout and Mrs. Charles E. Betts, president of the Woman's Society of Christian Service. Question period for the delegates will be from 1:45 to 2:00 p.m.

The Rev. Walter L. Nathan, professor of art at Bradford Junior College, has accepted the pastorate of the West Congregational Church, Haverhill, Mass., for the year 1952. He will continue his work at the college. Mr. Nathan has been serving as interim pastor at West Church since the previous pastor, the Rev. Oswald Schray, left to accept a call to the Congregational church at Chicopee Falls, Mass.

Robert Chapin Parker

The Westfield (Mass.) Methodist Church suffered a great loss in the death of Judge Robert Chapin Parker on Saturday January 12th. He would have been 81 years old on January 19th. He was a resident of Westfield for over 75 years and joined the First Methodist Church of Westfield 66 years ago.

He attended the local schools, East Greenwich, (R. I.) Academy, Connecticut Wesleyan University, and received his law degree from the University of So. Carolina in 1895.

His service in the District Court of Western Hampden County covered a span of over fiftv years first as clerk. and since 1902 as judge. He became presiding justice in 1932. He resigned only last year.

When Westfield was under town government he served as a selectman. He also was a member of the local school committee and at one time was its chairman. He was active in many civic affairs such as the Westfield Historical Society, American Red Cross, Noble Hospital and many others. He was just completing his 50th year as clerk of the Westfield Y.M.C.A.

He was an outstanding churchman. In 1904 he was a lay delegate to the General Conference, and for several years was the lay delegate from the Westfield Church to the Annual Conference. He was greatly interested in the Laurel Park Camp Meeting Association, and for 31 years was its president. He was one of the founders of the Northfield Conference on Religious Education and was chairman of its board of managers for 27 years. He was a trustee of the Springfield District parsonage and served on many other important committees of the conference and district. He was a founder of the Springfield District Methodist Fellowship in 1940.

In the Westfield Church he had served in many capacities through the years. For 15 years he had been Superintendent of the Church school, had served on the board of education, and at the time of his death was a member of the board of stewards and chairman of the Pastoral Relations Committee.

His funeral service was held in the First Methodist Church of Westfield on Tuesday, January 15th. The pastor, the Rev. H. Newton Clay, officiated, assisted by the Springfield District superintendent, the Rev. G. Albert Higgins. Burial was in Pine Hill cemetery, Westfield.

EVENTS

M. Y. F. Rally

The South Aroostook sub-district Methodist Youth Fellowship Rally for January was held in the church at Smyrna Mills, Wednesday evening January 16th. The rally commenced at 6:30 with a supper served by the ladies of the Smyrna Woman's Society of Christian Service. After supper over 100 young people from Hodgdon, Houlton, Patten and Smyrna, answered the roll call. Malcolm Hamilton of Houlton led in a song period.

The business meeting was called to order by the president, Richard Nevers, of Patten. Minutes were read by Mary Lou Armour of Smyrna. Among the items of business, Miss Gail Bustard of Smyrna was named to the cabinet as World Service Commissioner. Director of the rally, the Rev. Harold J. Rowley of Houlton, introduced the Interdenominational program of Christian youth, "The Call" and the president and secretary were named as members of the local "call" committee.

The program consisted of a radio-program type skit, featuring the "Truth-o-meter" presented by the Patten M.Y.F. Worship was by the Hodgdon M.Y.F. under the leadership of Miss Athlene Hutchinson.

It was announced that the February rally would be held at Hodgdon on February 20th with the Smyrna M.Y.F. in charge of the program, and the Houlton M.Y.F. leading in the worship. The theme is "Christian Vocations."

Oxnam Attacks Spellman

Bishop G. Bromley Oxnam of New York, speaking before the Board of Missions of the Methodist Church in session at Buck Hill Falls, Pa., called Francis Cardinal Spellman "an ambitious prelate" who has not properly interpreted American religious and political views to Pope Pius, and suggested that some other leading Catholic from America might less embarrass the American Catholic Church if consulted by the Pope.

The bishop's statement came in connection with his remarks concerning a motion before the board that it "go on record in opposition to the appointment of anyone, at anytime, in any place as ambassador to the Vatican." This motion was adopted by the board.

"It is to be regretted," said Bishop Oxnam, "that the Pope relies upon Cardinal Spellman for information on American religious, political, and social thoughts. The cardinal's ineptitude and ignorance were revealed in his vicious attack upon and subsequent apology to Mrs. Roosevelt. His authoritarian mind stood out in bold relief. Cardinal Spellman ridicules the American principle that the state shall not play religious favorites and discounts the American's determination that the hierarchy shall not get its hands in the public treasury. The Pope would do well to consult Cardinal Mooney and Archbishop Lucey and to by-pass an ambitious prelate who has twice embarrassed American Roman Catholics. Perhaps it might be well to overhaul the so-called intelligence system that functions so unintelligently."

The Board of Missions in its closing business session on January 18th voted a budget of $15,556,945 to carry on its work seas and throughout America during the beginning June, 1952. Of this total Woman's Division of Christian Service expend $6,220,528; the Division of Missions and Church Extension, $2,578 and the Division of Foreign Missions, 6 539.

The Board voted to transfer some $ 000 which it has been holding for wo China and has been unable to use becau communist control, of that country, to capital fund for the development of the an International Christian University. thousand dollars of this total will be as a memorial to the late Ralph E. D dorfer, who for twenty-four years was a ecutive secretary of the Board of Mis and who died last year while promotin interest of the Japan University.

Dr. E. Harold Mohn of Chicago, wh headed the denomination's "Advance Christ and His Church" since 1948, rep that during the last three and a half The Methodist Church has raised for a benevolences agencies in regular and su mental funds a grand total of sixty-five a half million dollars.

KOREA:

- *the barns are gone*
- *the animals are slaughtered*
- *and the homes are a shambles*

It was night and little six-year-old Chan-Hi was awakened by loud voices at the door. She hid behind the half fallen chimney of her home. She stared, frozen with fright, as the bayonet raised against her father plunged downward. She saw it enter her father's body and watched the soldier pull the crimson blade out and wipe it on her father's coat. Her mother screamed as another soldier tore her from her husband's body and ran, carrying her out of the door. The screams continued outside some place—and then ceased.

Chan-Hi waited for the rest of the night and all the next day for her mother to come back. But the second night some soldiers came prowling and she sneaked out. Then she walked for three weeks. One day, an American gave her half a chocolate bar to eat and she tried to eat grass as the other refugees were doing. But she had given up hope and had decided to just sit and wait to die when a GI picked her up. Now she is in a Christian Children's Fund orphanage.

The CCF is caring for children, whose histories are not so different from Chan-Hi's, in 14 Korean orphanages. But several thousands are still hungry and homeless. Such children can be "adopted" at ten dollars a month and there is no obligation to continue the child's care beyond the first year unless the contributor desires to do so. The child will be cared for in a CCF orphanage-school and can be corresponded with, if you wish. You will receive the child's name, address, picture and information about him or her.

Victory and Peace cannot be won by guns alone Bread and love are at least as important.

Children may also be "adopted" at the same cost in CCF orphanage-schools located in Free China, Hong Kong, Japan, Philippines, Okinawa, Malaya Burma, Indonesia, India, Pakistan, Lebanon, Finland, Lapland, Western Germany and Puerto Rico

For information write to:

Dr. J. Calvitt Clarke

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Opening To Negroes

NASHVILLE, Tenn. — Concern, y publication of The Methodist Church veals in its current issue that many pr colleges in the South are voluntarily ope their doors to Negro students.

The publication points out that this i ing done quietly, in contrast to wide pu ity given the action that has forced the ing of state controlled institutions to m bers of the colored race.

"Many of the colleges," states Con "still restrict Negroes to study on the gr ate level, but others admit them freely t departments. The policy on use of do tory facilities varies. Methodist schools among those that have made change policy."

Gift To Dickinson

CARLISLE, Pa. — A $20,000 endowment to Dickinson College by Dr. and Mrs. Ge H. Ketterer, of Warriors Mark, Pa., was nounced by Dr. William W. Ebel, presi of the college.

The gift supplements one of $30,000 m by Dr. and Mrs. Ketterer two years ago the establishment of a faculty chair to known as the George Henry Ketterer Bertha Curry Ketterer Chair of Religio honor of the donors.

The new chair is the fifth endowed fessorship established at Dickinson in past four years by gifts to its long-range velopment program.

Mrs. Ketterer has given $50 to the M Dickinson Club, women's service group the college, for entrance lights on the

nce hall for women. The building, to
mmodate 125 students, will be opened
month and dedicated in May.

Ketterer, a Dickinson graduate, is a
d minister of The Methodist Church.
a trustee of Dickinson College. Dur-
is active ministry he served churches in
hiladelphia, Newark and Central Penn-
ia Conferences and was superintendent
Altoona District from 1935 to 1940.

A Wide Circuit

V. Reid

rmining From Within

nething of a bombshell was dropped the
day into the otherwise peaceful meet-
the Division of Foreign Missions, Na-
Council of the Churches. A young
entative of the Congregational Christian
hes suggested that we have lulled our-
into rather dangerous sleep by accept-
e World Council of Churches' Amster-
tatement of the "three broad positions"
ar as final settlement of "pacifist and
acifist Christian dialogues." Dr. How-
Schomer, after five years in Europe on
ssion of goodwill" for his church, and
his ear to what Europeans are saying,
that Christianity's failure to resolve
ebate is playing into communist hands
an undermine the church.

"three broad positions" held by Chris-
— whom the WCC says the "churches
continue to hold within their full fel-
ip" — are: (1) it may be a Christian's
to join in a just war, "requiring a just
and the use of just means;" (2) citi-
must be taught that it is their duty to
the law by force if necessary; (3)
others "refuse military service of all
convinced that an absolute witness
st war and for peace is for them the
f God."

Schomer thinks we have accepted only
adly these contradictory opinions so as
l debate. "And so a kind of 'live and
e' period has set in as the best wisdom
n at present attain in this matter," he
"Things are smoothed over in the
ian family, and the only thing that suf-
the seamless garment of Christ's truth,
n three parts." And then he adds:

annot help feeling that more than such
l forbearance and ecclesiastical diplo-
is called for on this grave matter in this
The masses of the people in areas that
known war's devastation are whole-
dly opposed to more of the same. The
itarian state can always conscript their
and make them go through the mo-
be it in the East or in the West, and
nd rage and envy can make them fight
they have rarely a basis and a courage
nd out long against the pressure. But
ime a crisis is past, they despise them-
and detest the spiritual leaders who
l their cause and that of their 'enemies,'
however complicated and conditional the blessing.

"Today the American theologian who goes to Europe and preaches the moral duty of rearmament — especially of German rearmament — does more harm in practice to the work of the church than any of the communists have yet been able to accomplish. For they can only attack our faith from without, but he undermines from within and makes it for the masses a tool of the corrupt society which they long to transform."

Strikingly similar evidence came from Japan. A seasoned missionary, Dr. Henry G. Bovenkerk, asserted that Japan's ardent desire today is to become "the Switzerland of the East." Instead, there are tanks and military equipment in her streets, the roar of planes in her air — "sounds of potential danger." And statesmen and military men from the West discuss rearming Japan.

"The vast bulk of Japan's population will resist attempts to rearm the nation," said Dr. Bovenkerk. And he suggested that such attempts will strengthen the "resurgence of nationalism" now appearing in the land, and weaken the desire for following the democratic pattern.

Maybe we ought to consider afresh what Jesus Christ would want his followers to do regarding war and peace, armament and disarmament.

"When we talk about 'the trend of the times,' 'the tendency of the age,' 'the drift of things,' we are using terms that are dangerously synonymous with Fate and Destiny and Kismet. . . ."

* * * *

"Creative Faith,"
by Charles E. Park,
The Beacon Press, Boston.

Stop Trying To Be Psychiatrists

Columbia, S. C. — Preachers should stop trying to be psychologists or psychiatrists and start being "ambassadors of Jesus Christ," Dr. John S. Bonnell of Fifth Avenue Presbyterian Church, New York, told a state-wide Presbyterian minister's meeting.

"There are men much better trained in that field than we can ever be," he said. "Our business is to be ambassadors of Jesus Christ. There's nothing new in this emphasis on dealing with personal problems.

"Only the Christian pastor is competent to deal with real guilt. There is only one thing competent to give delivery of such guilt and that is the assurance of Almighty God, through His Son Jesus Christ. We still have the transforming power of Christ." He said that ministers should "come down from the pulpit and sit where the parishioners sit" and learn their problems.

Religion In UMT

Washington, D. C. (RNS) — A pledge that the armed forces will give religion a prominent place in service routine and life for boys in universal military training units was made to a Congressional committee by Admiral Thomas C. Kinkaid of the National Security Training Commission.

Testifying before the House Armed Services Committee, Adm. Kinkaid outlined measures he said will be taken for the moral and spiritual welfare of the 18-year-olds who will be the core of the proposed universal military training program. "The essence of the program lies in both a vigorous entry of the chaplain into the training program," Adm. Kinkaid said, "and also in his providing the men with substitutes for the moral and religious influences that they would have in a well-regulated home and community environment."

"The chaplain will be responsible," he said, "for the moral conduct and social hygiene of all of the trainees. Each trainee will be interviewed by the chaplain as soon as possible after entering training. Based on this interview of about 15 minutes, the chaplain will prepare a religious data and interview card that can be used for his guidance during the training period. . . . Trainees who state they have no church affiliations will be urged to attend voluntary religious instruction with a view to ascertaining what value such instruction may offer them as individuals."

Admiral Kinkaid also promised the Congressmen that the armed forces character guidance program, a series of six lectures by the chaplains, will be made compulsory. One of these lectures deals with religion, another with "moral principles."

The training commission also is preparing a series of six movies, he said, one of which, "A Faith That Works," is a film "based on religion in its broader aspects." Another, titled "To Be Held In Honor," presents the case for continence, while still another, "Let's Get It Straight," warns of the pitfalls of alcoholism, the admiral said.

"If the proposed legislation is enacted," he concluded, "in the years to come parents who today look askance upon a program of universal military training will be grateful for the great opportunity it provides for the growing generations."

Outlawing Of Klan

Greensboro, N. C. — Outlawing of the Ku Klux Klan was demanded by the North Carolina Council of Churches at its 15th annual meeting. Calling the KKK "one of the chief perpetrators of mob rule," the council expressed "deep concern" over recent outbreaks of violence against both Negro and white citizens of that state.

The delegates called upon Gov. Kerr Scott to wipe out the Klan by the following actions: Advising local governments to pass ordinances banning hooded organizations. Ordering the State Bureau of Investigation to co-operate fully with localities in unmasking and prosecuting those guilty of mob rule. Appealing to citizens to furnish information needed to apprehend lawbreakers.

The council also voiced "unalterable opposition to all legislation which would create universal military training." Another resolution opposed the appointment of an ambassador to the Vatican.

Luther Film

Atlantic City, N. J. — Progress is being made on plans for a full-length motion picture on the life and work of Martin Luther, but the film will not be completed for use prior to late fall, it was announced here by Dr. Paul C. Empie, executive director of the National Lutheran Council.

As a result, he said at the 34th annual meeting of the council, it will not be possible to have the premiere showing of the picture at the assembly of the Lutheran World Federation at Hannover, Germany, July 25th to August 3rd, as previously contemplated.

Dr. Empie is chairman of Lutheran Church Productions, Inc., in which six church groups are co-operating to produce the film. The members, who have contributed nearly $400,000 to the project, are the council, American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Church — Missouri Synod, and United Lutheran Church in America.

The script of the film has already undergone several revisions and it is hoped to obtain final approval of it at the annual meeting of the board of trustees of the corporation on March 19th-20th. Producers have been interviewed, both in this country and abroad, and a choice will probably be made at that meeting.

This is believed to mark the first time that a motion picture on the leader of the Reformation has been sponsored by an American group, although several films on Luther have been produced by European interests. None has appeared, however, for more than twenty years.

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Headquarters Location

Detroit — When the General Board of the National Council of Churches meets in Chicago in May, it may have before it a single recommendation for a permanent council headquarters site.

This possibility developed when the National Council's committee on headquarters location, in executive session, voted to create an interim committee to supervise a new study and bring back one recommendation, if possible, on where to locate the council headquarters.

However, if the interim committee could not agree on one recommendation it was authorized to bring back one long-term recommendation and one short-term one. It is expected that the interim committee will report to the location committee in April in Philadelphia.

The interim committee also was instructed to ascertain if any boards of the 29 denominations comprising the National Council contemplated relocating.

Dr. Edwin T. Dahlberg, of St. Louis, was named one of the members of the maximum five-man interim committee. Earlier, Dr. Dahlberg was named new chairman of the committee on headquarters location. A former president of the American Baptist Convention, Dr. Dahlberg was appointed by Bishop Henry Knox Sherrill, National Council president, to succeed Dr. Harold E. Stassen, who resigned when he announced his candidacy for the Republican nomination for President.

The meeting heard church spokesmen for five cities in which the council has been invited to establish permanent headquarters present the advantages of their locations. Representatives were present from Chicago, Cleveland, Columbus, Cincinnati, and Pittsburgh. However, no representative spoke for New York, one of the principal cities bidding for the council's headquarters location.

William J. Villaume, executive director of the council's department of the urban church, read a "reconnaissance report on the cities." He rated each bidding city on a ability of transportation by rail and air, tels, racial policies, media of communica availability of office space and office wor wages of office workers, probability of a able housing and median rental for hous The rating on these bases disclosed that York ranked first, Pittsburgh second, Cleveland third.

Clap Hands For God

Otis Moore

When our two year old grandson fini his breakfast juice or has eaten all his ce or, in fact, cleaned his plate of anything he does not particularly care about, we o clap for him. So when he has picked up toys or done some little errand, he will so times demand "Clap," which we usually g ly do. Yesterday after his father had le family worship prayer, his mother s "Now, Peter, repeat your prayer." This did — a prayer by Leah Gale:

God made the sun
And God the tree
God made the mountains
And God made me.

I thank Thee, O God
For the sun and the tree
For making the mountains
And for making me. Amen.

And then Peter said "Everybody clap." were still on our knees. Some people mi think clapping for a prayer unseemly out of place in worship.

Who in his mature life has not seen heard a good deal of perfunctory clapp Think of the applause when people get plomas. Think of the clapping at polit conventions and political gatherings of kinds, at banquets and testimonial dinn

But in this case, it was the real thi enthusiastic approval.

Standards For Homes For Aged

Dr. Karl P. Meister, Chicago, executive retary of the Board of Hospitals and Ho of The Methodist Church, is a member o national committee setting up standards the operation of institutions for the a which will determine the licensing of th institutions after July 1, 1953.

Committee members are from the Natio Social Welfare Assembly, co-operating w the Federal Security agency, state and pu

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: groups and voluntary agencies. Mem-
present every phase of sheltered care
aged, including nursing homes, con-
nt homes, institutions for the chroni-
l, homes for the aged, and others.

Meister has long been interested in the
pment of standards that have the hu-
lement of care as well as health, sani-
and protection against fire. In an in-
, he stated: "The Methodist Church
mong the first agencies to develop
um standards for its homes for the
Through its Board of Hospitals and
, it has brought about old age assis-
for eligible persons dwelling in its
and old age and survivors insurance
nployees of church-related institu-
. . . The board believes that this is
an service to provide better health
lfare for all persons, certainly for those
."

Area Calendar

-Feb. 3 — Youth Week — "The Call."
— Regular meeting of the Deaconess
Society; Copley Methodist Church;
p.m.,; Boston.
7 — Annual meeting of the Board of
gelism, Minneapolis, Minn.
) — Race Relations Day.
1-13 — Twenty-third Annual Confer-
on Preaching, Daniel L. Marsh Chapel
the Boston University School of The-
y.
7 — World's Student Christian Fed-
on Day of Prayer.
7-24 — Brotherhood Week.
0-21 — Annual meeting of the Board
Hospitals and Homes of The Methodist
rch, and annual convention of the Na-
l Association of Methodist Hospitals
Homes, Hotel Statler, Cleveland, Ohio.
-6 — Annual Meeting of the Board of
cation, Nashville, Tenn.
4-28 — Northeastern Jurisdiction
nan's Society of Christian Service,
nton, Penna.

noeller Retracts Charges

IN — Pastor Martin Niemoeller, head
Evangelical Church of Hessen and
, retracted charges that West German
pers were politically dependent on
can money. He made the allegation
recent Woman's Peace Congress held
Paul's church in Frankfurt.

r Niemoeller's charges were in refer-
loans of 15,000,000 Deutsche marks
,000) announced by the United States
Commissioner's Office last August to
est German newspapers achieve finan-
l editorial independence.

ng part with Dr. Hugo Stenzel, chair-
f the West German Newspaper Pub-
Association, in a program broadcast
Hesse Radio, Dr. Niemoeller said:
the enlightenment I have received, I
am now convinced that the credit of 15,000,000 Deutsche marks was distributed to newspapers without any political conditions and in a way against which I cannot raise any objections." Pastor Niemoeller said he regretted any previous charges which were based on "insufficient information."

Previously, the newspaper publishers' central organization had adopted a resolution criticizing Pastor Niemoeller for his statement. The resolution said that a responsible person would have informed himself of the actual facts "before levelling such heavy charges."

Catholic Addresses Ministers

WORCESTER, Mass. — In a meeting believed to be without precedent here, Roman Catholic Bishop John J. Wright of Worcester told 50 Protestant clergymen at the Y.M.C.A. that the "fences" between his faith and theirs must be faced "fearlessly and honestly."

"Among refined and religious people," he said, "such 'fences' do not create enemies nor do they prevent social action in behalf of our common concern, the improved moral tone of the community which we all so sincerely love."

In the domain of dogma and in the realm of worship, Bishop Wright said, there are many, supremely important "fences" for conscience's sake which would remain "so long as God's kingdom on earth is divided."

The bishop said there were not two standards of morality but only one and that God's standards preclude "that duplicity which led man into thinking he could lead his life on two levels." Such a "two-faced way of living," he said, explains the "scandalous anomaly evident at times in our national life of paying lip service to God while failing to honor His claims in daily life."

Citing the communist taunt that "religion is the opiate of the people," the Catholic prelate told his Protestant listeners that the "new unfortunate fact is that to a disturbing degree opiates have become the religion of the people."

Bishop Wright said that despite "occasional more obvious and even painful differences of position," there has been "gratifying evidence that the most recent collective pastoral of the Catholic bishops and the voice of Protestant witnesses concur with one another, and both with the dictates of enlightened conscience."

An hour-long question-and-answer period following the bishop's talk touched on such points as inter-creedal co-operation, religious education in public schools, loss of communicants in all churches and universal military training.

The Protestant clergymen adopted a resolution expressing gratitude for the bishop' visit.

"We appreciate his frankness and honesty expressed in a spirit of Christian brotherliness," it said. "We have been longing for the adventure in fellowship which now lies before us through the bishop's gracious offer of co-operation."

America's Greatest Strength

WASHINGTON, D. C. — America's greatest strength lies in its churches and only secondarily with its industrial and military power, Vice-President Alben W. Barkley told 80 religious leaders attending an orientation conference sponsored by the Department of Defense. Mr. Barkley addressed the main banquet of the three-day session, and he drew a grim picture of the free world engaged in a mortal struggle with Soviet Russia.

Great as America's industrial and military power is, he said, it will prove inadequate in this struggle unless the religious leaders of the country "link the temporal with the spiritual."

"Every day the enemies of religion are working to break down our resistance in the hope that we will quit in the struggle to preserve our freedoms and give them the victory that will enslave the world," he said.

On the basis of his recent personal observations in Korea, Mr. Barkley praised the work of America's military chaplains there. He said that the spirit of brotherhood and self-sacrifice they have instilled in the troops of that theatre "would put to shame the carping criticism of those who live in comfort 7,000 miles away."

He also had praise for the Army's new non-segregation policy and said that Negro soldiers are fighting heroically in Korea side by side with white soldiers.

In concluding, the vice-president challenged religious leaders to prepare the nation so that "we have the moral and spiritual strength to make sacrifices necessary to keep on the course against the enemies of freedom and religion on which we have started and from which we cannot turn back."

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